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THE INDWELLING SPIRIT

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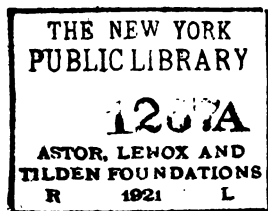
BY
THOMAS PARRY, D.D.

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ST. PAUL'S PRAYER

“**F**OR this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.”

—Ephesians 3: 14-21.



CONTENTS

- I. INTRODUCTION. The Inworking of the Holy Spirit.
The Promise of the Father.
Modern Thought Drifting Away from the Spiritual.
The Natural Heart and the Spirit of God.
The Great Mystery of the Inworking Spirit.
Opinions Which Do Not Adequately Express the Inworking of the Spirit.
What the Bible Teaches of the Inworking Spirit.
The Immense Reality of the Inworking Spirit.
The Chief Acts of the Spirit's Inworking.
The Things Which All Christian Teachers Believe Concerning the Spirit.
The Inworking Spirit the Gift of Divine Grace.
Faith in the Inworking Spirit the Need of To-day.
Not the Mighty, But the Contrite Heart.
- II. THE GOD-ADOPTED MAN.
"For This Cause I Bow My Knees Unto the Father, from Whom Every Family in Heaven and on Earth is Named."
"For This Cause."
Paul's Two Prayers.
Three Stages in the History of Spiritual Life.
The Object of Paul's Earnest Solicitations.
The Strength of His Intercession.
Spiritual Efficiency.
The Immediate Recreative Power.
Healing the Broken Hearted.
A Deeper and a More Efficient Spirituality.
The Wonder Working of the Holy Spirit.
- III. THE GOD-STRENGTHENED MAN.
"That He May Grant You According to the riches of His Glory, That Ye May be Strengthened with Power Through the Spirit in the Inward Man."

- A Power Working for Righteousness.
- Spiritual Strength.
- The Elements of Spiritual Strength.
- Spiritual Purity Essential to Spiritual Strength.
- Spiritual Cleansing Awful in Its Severity.
- "In the Inward Man."
- "According To."
- The Immeasurable Source of Power.
- The Privilege of a Christian.
- A Great Mystery.
- Hidden from the Worldly Wise.
- On Our Knees.
- IV. THE GOD-INHABITED MAN.
- "That Christ May Dwell in Your Hearts Through Faith."
- The Relation Between Strength and the Indwelling Christ.
- The Mutual Dependence of the Holy Spirit and Christ.
- The Indwelling of the Trinity.
- The Indwelling Christ.
- Changing Natural Faith Into Spiritual Faith.
- Not Conscious of a Double Self.
- The God-Inhabited Man An Enlarged Manhood.
- Man Independent of God Not Man.
- The Return of Authority Into the Soul.
- The Heart the Abode of the Father's Will and the Desires of Christ.
- Knowing Christ to Be in Us.
- V. THE GOD-BELOVED MAN.
- "To the End, That Ye Being Rooted and Grounded in Love."
- The Love of God Leavening the Soul.
- The Conditions of Loving—Knowing the Father and Obedience.
- The Oak and Ideas Suggested Therefrom.
- Love a Destroyer and a Builder.
- Love As An Expulsive Force.
- Love As a Revolutionary Force.
- Love the Most Affluent Evolutionary Force.
- Love a Mighty Coalescing Force.

- The Specific Characteristics of Spiritual Love.
A Loveless World.
Growth of Love.
- VI. THE GOD-ENLIGHTENED MAN.
"To the End that Ye Being Rooted and Grounded in Love, May Be Strong to Apprehend with All the Saints What is the Breadth and Length and Height and Depth, and to Know the Love of Christ That Passeth Knowledge."
Christ the Flame of Jehovah and the Light of the Soul.
(1) Spiritual Love Strengthens Man to Discover the Love of Christ.
The Science of Love the True Study of a Christian.
The Power to See the Need of a Believer.
(2) Spiritual Love Strengthens a Man to Know the Love of Christ.
Only Like Knows Like.
(3) Spiritual Love Strengthens Man to Appreciate and Interpret the Love of Christ.
The Veil Taken from the Heart.
(4) Spiritual Love Strengthens Man to Know the Unknowable.
The Four Lines of Love's Dimensions.
"Breadth"—Wide-Spreading Sympathies.
"Length"—The Eternal Purposes of God.
"Depth"—The Intensity of the Divine Nature of Christ.
"Height"—The Altitude of Divine Love, the Loftiness of Its Conceptions.
The Love of Christ Causing the Growth of a Larger Humanity.
The Practical Results of Knowing the Love of Christ.
- VII. THE GOD-FILLED MAN.
"Filled Unto All the Fulness of God."
The Identity of God with Man.
Having the Spirit and Being Filled with the Spirit.
Declaring the Mind of the Spirit.

Fitness of the Fulness of God.

Joy and Fruitfulness.

God's Tenderness in Behalf of the Unfilled.

Guarding Against the Errors of Our Feelings.

Conditions of the Infilling of the Spirit.

VIII. THE GOD-INWROUGHT MAN THE AGENT AND
GLORY OF GOD.

"Now Unto Him that is Able to Do Exceeding Abundantly Above All We Ask or Think, According to the Power that Worketh in Us, Unto Him Be the Glory in the Church and in Christ Jesus Unto All Generations for Ever and Ever. Amen."

- (1) What God Has Wrought in Human Life is a Serviceable Power.

"Worketh in Us" That He May Be "Able to Do."

- (2) What God Has Wrought in Human Life is the Measure of Man's Spiritual Efficiency.

"According to the Power That Worketh in Us."

- (3) What God Has Wrought in Human Life is the Christian's Only Efficient Working Power.

It is the Only Power Used by "Him That is Able to Do."

- (4) What God Has Wrought in Human Life Increases in Its Ratio of Power as the Soul Grows in Capacity for God.

- (5) What God Has Wrought in Human Life is All-Abounding in Efficiency.

"Exceeding Abundantly Above All We Ask or Think."

- (6) What God Has Wrought in Human Life Achieves the Highest Possible Manhood.

"The Power That Worketh in Us" "To Do Above All We Ask or Think" is the Power Which "Wrought in Christ When He Raised Him from the Dead, and Set Him

at the Right Hand of God in Heavenly Places."

- (7) What God Has Wrought in Human Life is the Only Power God Uses to Show Forth "the Exceeding Riches of His Grace."
- (8) What God Has Wrought in Human Life is to Display the Glory of God.
 "Unto Him" "That Worketh in Us, Unto Him Be the Glory in the Church and in Christ Jesus Unto All Generations for Ever and Ever. Amen."

1

2

THE INWORKING OF THE HOLY SPIRIT

IT is the aim of this book to discover and set forth some of the precious truths which may be found in Paul's prayer recorded in Eph. 3, 14-21.

The all-pervading thought of that prayer is the inworking of the Spirit of God in believers, which thereby accomplishes the purpose of God in the mission and work of Christ.

The dwelling and working of the Holy Spirit in the human soul was the crowning thought in the teachings of Christ. This was "the promise of the Father." God Himself as a Spirit was to come into association with the human mind. He was to be in communion and holy activity with men. As a result alienated men would be reunited to God. A blessed and delightful fellowship between God and His children would be established. Also by this inter-sphering of God with man spiritual life would be nourished, and thereby man would secure spiritual power.

The early church moved and had its being in this exalted personal affiliation with God. The day of Pentecost revealed the Holy Spirit to be the Agent of all spiritual efficiency. On that day the Spirit awakened in the human heart the consciousness of indescribable richness. The whole experience of the church, in all its history, has been but the unfolding of the Spirit's operations begun on that day. From that day, God and man have been in inseparable union. The vast comforts of this thought have been like a Shekinah in the secret places of the soul. This intimacy with God has sweetened all the bitterness the church has suffered in its trials and persecutions. How courage is strengthened by the consciousness of having present divine energy! God dwelling graciously within and reigning omnipotently without!

To study the work of the Holy Spirit, as it is displayed in the children of God, is most profitable to the followers of Jesus Christ. His diverse kinds of ministry fill the mind with wonder; His richness rejoices the heart; His sweet delicacy and beauty set the mind aglow, sometimes, with feelings of ecstatic rapture; and He will inspire us to look for greater manifestations of God in the church.

MODERN THOUGHT DRIFTING AWAY FROM THE
SPIRITUAL

As to the imminence of the Holy Spirit, the mind of the world is in transition. That child-like trust in the utterances of the word of God, which was the beauty of our fathers' faith, has largely passed away. Rationalism is dominant. We need an intensified study of the Scriptures to deepen and refine our hearts that we may be more sensitive to detect the presence of the Spirit.

(1) Our industrial prosperity has exalted riches and given a metallic trend to the mind of the age. We slight God but worship His gifts.

Having had interviews with several men who are at the head of large commercial enterprises, and who in their youth had been religiously trained, the author found them all but dead as to their appreciation of spiritual things. One said, "You can't do business on the ethics of the New Testament." Another said, "Spiritual laws are mythical and indefinite. Here in my business I've got to toe the line. I am checked up every month. In your labor as a pastor, you can run wild right and left, and your Master never calls on you

4

to turn in a balance sheet." This man knew no responsibility save that summed up from a column of figures. Another, one of the most efficient instructors in our land, said, "I see that money is the god of the present world. I am quitting teaching, and am going after the mighty dollar all the rest of my life." These men illustrate the commercial drift of the age and its departure from God. God is not a factor; spiritual laws are tabooed; conscience is a myth; self is all in all; responsibility to a higher power cuts no figure; the wisdom of prudential consideration, sagacity and strategy in amassing material wealth is supreme.

Secularism works with deadly effect on the spirit of the church. It has all but exterminated family worship. It has made the heart callous. Fellowship with the Father and with His son Jesus Christ is relegated to the realm of poetry and dreams. "Swearing to one's own hurt," because of the fear of God, is considered a weakness and a folly. A really spiritual sermon is relished only by a very few. From the world's experience, the holy, disinterested living of Jesus Christ is inconceivable. The doctrines which are not pleasant to the legerdemain of commerce are expunged

from the creed, or so emasculated that their energy is lost on Christian living. Sin is no longer a terrible fact; a personal devil, whose works Christ came to destroy, if he exists at all, is a pleasant gentleman, or a mere clownish wit in the great show of life. Hell, if believed to be, is a reformatory, or house of retention, exercising correction until its inmates learn wisdom. The atonement of Christ is a mere show which God made to display His love. The intrinsic worth of Christ on the cross is less appreciated as a power to save men from the wrath to come.

(2) The rapid progress of scientific knowledge has had a tendency to lead men to neglect spiritual truths. Spiritual facts being less sensuously conspicuous do not attract observation. The human mind is enticed by physical wonders, and atrophy in respect to the spiritual sets in.

Darwin, in his biography, tells us how his mind, by sheer neglect, became atrophied in respect to music and poetry. His faculties by being unused had lost their musical and poetical appreciation. Many Christians are experiencing the same in respect to the essential things of godliness. The devotees of each particular science concentrate their minds on

some one particular class of phenomena and neglect all others.

Let us suppose a man to have invented an electric motor, a watch, a printing press and a new method of solving mathematical problems. Each invention becomes an independent branch of industry. Each of four men may be devotedly interested in one of the four inventions, and utterly overlook the other three, while not one of them may know the inventor, or have a desire to read his biography.

It happens that many a man is a devout student of some particular work of God, his whole life being so absorbed therein that he can give no attention to the divine Author. He will not comply with the method God has ordained by which He is to be known. Man will turn his telescope on the skies, and his microscope on the insect, to discover their secrets, but he will not humble his heart and bow the knee unto the Father in prayer that he may discover Him.

Man's heart is like a diamond—the light must first be taken in before it comes out in glory. We must have the love of God in our hearts before we reveal Him. We must obey Him to have His witness abiding in us. If love is absent from the heart there will be a

conspiracy against believing a possible intimacy with Him. The unlovely heart will deny the goodness of a loving God.

Disobeying this divine method, Huxley could say, "I know nothing about spirit." La Place could say, "In my heaven I find no God." Lalande could say, "I have peered through the heavens for sixty years and have never seen Him yet." Lacking personal communion with God, Goethe might walk into scepticism because of "the mysteries and marvels" which fill the world with enigmas, and Spencer became lost in the midst of the incomprehensible. Even the devout Pascal, looking only at nature, did not always hear God speaking out of the depth. The eternal silence of space filled him with dread. The world by wisdom cannot find God. Clouds and darkness are round about that throne which is the habitation of justice and righteousness.

Yet notwithstanding all the negligence and blunting of the spiritual sense, the world was never so permeated as to-day with what may be called Spirituosity. There is an infinite amount of spiritual yearning and spiritual throbbing in the human heart. Spiritualism is gaining to itself scientific study; Eddyism is rapidly building churches; Dowieism is multi-

plying adherents; Mormonism is gaining many recruits; the Jews are looking toward the promise of God; Mohammedanism is awakening a missionary spirit; Tolstoi is becoming a great light in the world; and above all, the spirit of evangelism is intensifying in the church. There is all over the world a cry for a closer walk with God. These 'isms have their polarity in the constitution of the moral universe. Through a deeper study of the word of God they would all become more Christ-centered.

THE NATURAL HEART AND THE SPIRIT OF GOD

(1) For the great mass of unbelief there is a moral cause. "The natural mind is enmity against God, it is not subject to the law of God." "The natural man receiveth not the things of the Spirit of God." Christ touched on this thought when he said, "How can ye believe which receive honor one from another, and seek not the honor which cometh from God only."

We deduct our beliefs from our feelings and our feelings feed on what we desire. Fichte said, "Truth is descended from conscience. Men do not will according to their reason, but reason according to their will."

Spiritual things must be spiritually discerned. "Christian faith," said Hawthorne, "is a grand cathedral with divinely pictured windows. Standing without, you see no glory nor possibly imagine any; standing within, each ray of light reveals a harmony of unspeakable splendor."

(2) Depreciating the Inworking Spirit is turning Christianity into dry rot. The trees of the Lord do not fill with sap. As one speaks to a congregation of a personal friendly communion with God, or of the strengthening of the soul from the hidden life of the Spirit, the eyes of most Christians have a glazed look, or a deep void behind their eye-balls, or express a cold, haughty incredulity. As rusty nails are but slowly and weakly drawn by the magnet, so worldly hearts respond only sluggishly to the drawings of the Spirit.

They tell us that underneath the sand of the Great Sahara, the soil is rich. Except for the sand the desert might be a garden. The sea threw up the sand, and the wind rolled it over and over, forming what is called a sand-river. Inch by inch, this deadly stream moved on and covered the whole plain, making it a barren waste and the dread of travelers. That is how worldliness creeps over the life of the

Spirit. Material progress is ever causing spiritual retrogression. Pride and fashion, luxury and effeminacy gain on the Spirit, cover its living seeds and verdure with the dust of greed and irreverence. Small philosophies, shallow reasonings, the conceit of knowledge, fleshy desires, and unholy amusements cover up the beauty of consecrated living. Morality ceases to act on the conscience, and the ethics of higher life is turned into a program of bargains to feed selfish ambition. Finally the life of the soul is a Sahara.

THE INWORKING SPIRIT A GREAT MYSTERY

The manner of the Spirit's dwelling in and working by the believer has always been a great mystery. What is the relation of this mysterious Presence to the life of the believer? All philosophies have failed to explain how one Spirit affects another. From Plato to Leibnitz innumerable have been the questions upon this relation. Even the relation of soul and body is yet a secret. Plato taught that the soul is in the body like a sailor in a ship. Aristotle believed the soul to be seated in the brain like the spider in his web. The moment anything touches the web the spider is informed. Descartes believed that God produces our ideas

in us as a schoolmaster might write his thoughts on a blackboard in the schoolroom. Leibnitz advanced the idea of pre-established harmony, that man is completely a double being, soul and body not in vital union, but simply acting similarly. The researches of man discover to us no solution of this mystery. Pascal said, "Man is to himself the mightiest prodigy of nature, for he is unable to conceive what is body, still less what is mind, but least of all is he able to conceive how a body can be united to a mind ; yet this is his proper being."

If man is thus baffled in his attempt to understand himself, how much more obscure is the mode of the indwelling and in-working of the Holy Spirit! The Spiritual microscope by which we discern these mysterious operations of the Spirit in the human heart is not given us. Yet we have a spiritual spectroscope. We have not seen God, but we have seen His glory. We have seen Christ, the express image of His person. In Him, as upon a screen, the character of God is analyzed. We thus can see the perfections of God through a human medium. There is a spectrum of God in the life of Christ.. There is a spectrum of God in the regenerated soul. There is a chromatic spectrum in the life of civilization.

There is a phenomena of the Holy Spirit in the life of Christianity. There are photographic effects, so to speak, seen in the history of the church, which can be traced only to God.

Close observation upon the working of spiritual truths and a faithful study of the Scriptures will give us some information on the indwelling and the in-working of the Holy Spirit.

OPINIONS WHICH DO NOT ADEQUATELY EXPRESS THE INWORKING OF THE SPIRIT

(1) It is asserted by some that the Holy Spirit dwells in the believer merely as one who awakens thoughts and feelings. This view overlooks the supernatural character of Christianity. Even the sympathies of men can arouse such effects.

(2) Some declare the Spirit to be in men only as a universal good will or benevolence. He is likened to the atmosphere or something that is universally diffusive, or a general healthy climate to the soul. He is not anything in particular in specific experiences. He does not manifest personal fitness and adaptation.

(3) Some assume that the Spirit works in

the believer only through second causes. Although truth, circumstances and events are adapted to convince the understanding, to move the will, to control the affections and convert the soul, yet these are but the means by which the Holy Spirit demonstrates His presence. Christ is in immediate communion with the soul. "I will come in to him and sup with him and he with Me." "My Father will love him, and we will come unto him and make our abode with him."

(4) The Holy Spirit does not dwell in the believer in the sense the mystics believe. As teacher and guide, the Spirit is not superior to the revealed Word of God. He does not supersede the Scriptures. When the apostle says, "Ye have an unction from the Holy One and ye know all things," and again, "The anointing which ye have received of Him abideth in you and ye need not that any man teach you," the scope of the meaning here does not go beyond the Scriptures.

(5) The Holy Spirit does not work in believers collectively to add anything to the written Word with the view to guide the church. From this supposition came the Talmud to have greater authority than the original, inspired Scriptures. From a belief in the inward

illumination of the Spirit in particular cases, oral teachings in the church of Rome came to have greater authority than the Bible. Hence came Mohamet, Joseph Smith, and the vagaries of Carlistat. Hence came the delusions of many Christians who are led to believe in many strange communications from the Lord, and who are led to do many things which are contrary to both common sense and the Word of God. The Spirit never speaks outside of the Scriptures.

We do not deny progress in revelations. There is progress. There are still systems of thought in the Bible as in germs which the future will evolve.

(6) The Holy Spirit does not dwell in the soul independent of man's activity. Man must diligently search for the truth. The means of grace are to be sought. Light does not shine to give light to the eye except through a medium. The Spirit does not reveal Himself save through a concrete experience. The illuminated Christian is an active working workmanship of God.

(7) The Holy Spirit does not dwell in the believer by virtue of the faith of the believer. Faith does not retain the Spirit. The Spirit is Sovereign. He is *imperium in imperio*. He

dwells in the soul in virtue of the promise of the Father. He first loved us. We persevere, not because we lay hold of Christ, but because Christ lays hold upon us.

(8) The Spirit is not consubstantial with the Word as Luther taught. He does not enter the heart as being inseparable from the Word. However, the Lutheran idea is beautiful as a thought to be used to set forth forcibly the power of the Word of God. The entrance of the Word giveth light. It is hid in the heart that one may not sin. The eating of the book gave power. The more the Word is treasured in the heart, the more rich is the spiritual life.

(9) Certain rationalists declare the Holy Spirit dwells in the believer only substantially in the manner that He fills immensity by His ubiquity. He dwells in the believers as He dwells in all things, by the necessity of His omnipresence. This is not denied, but this is not the Scriptural idea of communion with the Spirit.

(10) According to some the Holy Spirit dwells in the believer only by His inspirational powers. Thus He dwelt in Bezalel, who, after the operation of the Spirit continued to be a skillful man all his life. So had Saul power as a king and Solomon had wisdom.

But this is only the teacher's effect. There is here no affectionate intercourse.

(11) The Holy Spirit is said to dwell in the believer as the principle of life, after the manner of vital forces in nature. Professor Henry said, "There is evidence of an immediate and direct spirit agent operating with and directing the forces of nature." So the Holy Spirit merely assists the elements of experience to do their work in the heart. Dr. South and his school declare, "The Spirit dwells only by His illumination of the judgment and bending of the will." But the Holy Spirit spiritualizes what is in the soul.

Macedonius degraded the ministry of the Holy Spirit to the level of angels. Pelagius, though confessing the Holy Spirit, disowned His grace. In the opposite extreme are found Montanus, Tertullian and the Donatists.

Whatever difficulties may be presented to the doctrine of the Holy Spirit's personal indwelling, the character of the work done in the heart gives evidence of the Spirit's personal presence. If there is any inconsistency between philosophy and the idea of the Spirit's indwelling, we may well leave that responsibility with the Holy Spirit.

**WHAT THE BIBLE TEACHES OF THE INWORK-
ING SPIRIT**

The Bible teaches that the Christian is a spiritual man distinct from the natural world in which he lives. He is in it but not of it. He is in a spiritual kingdom, acting through and being acted upon by spiritual laws. His environment is spiritual. He is a member of a divine community. He has fellowship with the Father and with the Son. He has a life independent of physical causes. He has personal relations with God.

(1) What is said of a divine person working in the soul is said of each person in the Trinity, Father, Son and Holy Spirit.

(2) The manner of the Indwelling of the Spirit is represented under the figure of the vine whose life fills all the branches and imparts to them its qualities. So also, as the life of the head, in the human body, affects all the members of the body, so is the life of the Spirit in Christians. The church as a whole is a temple of God, so is each individual believer. Christ has redeemed and purified each one to be related to Him by ties which are of tender and peculiar love.

(3) There is a sense in which we may say in respect to every believer, "The Power of

the Highest has overshadowed him and the holy thing born in him is the Son of God." Christ lives in him. Christ is formed in him.

(4) The union of God with the believer is so perfect that the action of the Spirit is not distinguished from the action of the believer. The Spirit's indwelling is so completely a second self that the very completeness of the inter-fellowship may be a reason for the doubt as to the fellowship. God in man is self-effacing. God's harmony with man is perfect. God's action is man's action. The change of the natural man into the spiritual is so complete that no friction is felt. The newness of the self is perfectly natural. He did delight in sin, he now delights in holiness. The Holy Spirit is in perfect rhythm with the new nature. The thoughts and actions of the Christian and the Spirit are a dual unity. The Spirit is not felt as another, yet He is there, absolute, supreme and unresisted in His operations. He is an all-embracing, all-producing, all-sustaining energy. He causes all acts and events to move in harmony with the music of divine glory.

THE IMMENSE REALITY OF THE INWORKING
SPIRIT

The fact of the inworking of the Spirit is

wondrously demonstrated. What Bezaliel would have been without his cunning skill, Solomon without his inspired wisdom and Elijah without his secret authority—that is what Christianity would have been without the Holy Spirit.

The botanist will take a simple wild flower, and cause it to grow multifold richer, and will produce in leaves and blossoms new and diverse colors. Similarly positive effects are by the Spirit produced in men. The botanical changes wrought by science are not more real than the subtle effects wrought by the Holy Spirit.

You may have seen the early home of Shakespeare, and observed the total absence of comfort, to say nothing of luxury. What poverty on his table and what destitution covered his body! Yet out of this scanty display of worldliness comes forth one of the greatest men of the ages. How insignificant then and contemptible are the luxuries and equipments of material wealth for the building up of manhood! Outward elegance is as nothing to help unfold the potentials of the out-working powers lying within the spirit of man. That specific something which unfolded itself through the man Shakespeare was immense, an

unfathomable, invisible, creative force. The whole realm of queen Elizabeth could only give it a theatre to act.

Pass from Stratford to the palace of Nebuchadnezzar, and there you will find the slave Daniel living on pulse and water. In him is the Spirit of the Most High God, and that Spirit, in that presence, makes all Chaldea appear as sordid fustian. Pass on again to the home of the carpenter at Nazareth. There is Jesus at work, thinking out the axioms of time and eternity. What are your thoughts? Are they not this? That men have exaggerated the value of material magnificence? Is not the larger universe the spiritual? The mountains round about Jerusalem are changing, but not one iota of that Spirit whom Jesus put in utterances is passing away. What was Palestine in comparison to the Man born in the manger? What was Rome to the man it held as a prisoner in chains? What was Florence in comparison to Dante?

The kingdoms of the world and the glory thereof are nothing in comparison to the spirit that is in man. The world is man's altar, and the power that sanctifies the altar is greater than the altar. But what I am anxious that men should see is the Holy Spirit of God. It

was the Spirit of the Most High God that made Melchisedec greater than Abraham; that made Daniel greater than Babylon; that made Paul the ruling mind which transformed the Roman empire. Yea, the Holy Spirit was the very actinic energy which made Christ Himself efficient in His miraculous works.

Who can estimate the significance of the Holy Spirit in the ministry of the Church? If the genius of a man can outshine the glory of empires, how contemptible then are luxurious forms, outward affluence or costly elaborations in the church of the living God! Our cathedrals, magnificent church architecture, ornate ritualism, artistic music, complex organization and parliamentary governments—what are they? Without the Holy Spirit being supreme in the heart of the believer, they are less than the dust of the balance. They are a snare, a delusion—a mass of idolatrous rubbish.

Compare the organized revivals of our own country with the revival that is in progress in Wales. We are hoping that our own endeavors are the fore-runners of tidal waves, but as yet the Living Spirit does not run up and down amidst the wheels. Here we have a profusion of riches and men of intellect taking oversight and planning all details. In Wales,

there is no leader, no executive brain that dares step to the van. The moment that such a leader attempts to assert himself, the billows of the spiritual tide sweep over him, and he is swallowed up. In our country, organization is quite in evidence; in Wales, the demonstration of the Holy Spirit fills the mind. "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." "Not by might, nor by power, but by My Spirit saith the Lord."

Is there not an immense reality in this spiritual phenomena? Is there not something fascinating in the prophetic outlook of the life of the Spirit? Is there not something overwhelmingly great in the thought of man working with God? Why does the mind love to stand before a vast mountain, or on the ocean's strand, or to watch the stars shining in the depths of infinitude? While looking through a telescope at the constellations, what causes the thrilling emotions in us? Is it not the vastness of God's design in the universe and the breadth and destiny of man rising up to meet it? And is there not something of this fascination throbbing through the mind as we study the life of the Spirit in the Soul? Does not the Spirit give the soul a central

gravity which faces all changes unharmed? As the rose-quality keeps its perfection amidst shifting leaf, thorn, perfume and color, so the Spirit gives character a divine nature which is without variableness in changing fortunes and environments. He turns men into the similitude of God, and plants within them a sublime possibility of eternal happiness.

We need to be broadened, refined and intensified in our conceptions of Spirit-life. Mme. Michelet states in a letter that when she was a little girl and would look over the great valley below their house, she wondered whether any one could cross over it; and if once over it, how could one ever be able to come back? To little children, a short distance seems great and small objects large. If in our childhood, we were asked, "Do you comprehend the breadth of the earth?" likely we would say, "yes," for our earth was only our fields and neighbors'. Later in life we learn the vastness of the earth, and yet, that the earth as compared to the universe is only as a drop to the ocean.

Too many Christians are yet in their spiritual nursery. They do not realize what it is to be in the Spirit and to be the habitation of the Spirit. What seeds of possibilities and of

richness are sown in the soul by the Spirit's words! What will civilization be when the Spirit becomes supreme! What efficiency will the Christian show when he yields himself entirely to be the agency of the Spirit!

THE CHIEF ACTS OF THE SPIRIT'S INWORKING.

(1) The Holy Spirit brings truth to the mind and by it quickens suggestions of duty toward God. He awakens mental activity.

(2) By the Holy Spirit, God produces in man another self, or a spiritual offspring. This act is called a begetting, a birth, a creation and a resurrection.

(3) Through the Spirit the soul becomes the habitation of God, and man becomes a new humanity having fellowship with the Father.

(4) The Holy Spirit engenders holy love in the heart, which is the essence of spiritual life and the fruit of the Spirit. God is love and Christ was its manifestation. Love was the new and special command of Christianity, the sum of God's requirement in the law. Christ's whole practice was to unfold the law of love.

(5) By the Holy Spirit's boundless grace, this love flows out in joyful affection to God,

in holy worshipful gratitude, in a desire for similarity of nature with the Father, in seeking to do God's pleasure and above all the glory of God.

(6) The Holy Spirit strengthens this love to put forth all self-denying virtues in the interest of mankind. He turns human passion into unselfish affection which will live and die for men.

(7) The Holy Spirit reveals the fact that God "desires all men to be saved." He shows God willing, free, and ready to produce the divine life in all men.

(8) The Holy Spirit nourishes and strengthens the life He has created that it may grow in holiness and be perfected in sanctification.

(9) The Holy Spirit is actively present as a helper of the Christian, in his worship, in his study of the Scriptures, in his meditations, in all the stages of his progress induced by experience. He deepens the Christian's knowledge of Christ, intensifies the soul in its moral union with Christ and in truer fellowship with the Father.

(10) By the Holy Spirit, the Christian gets the benefit of discipline and gracious fruits from His activities.

(11) The Holy Spirit arouses Christian energies; to seek the beauty of holiness; to shine out in good works; to put forth self-sacrificing efforts to save men, to plan missionary enterprises and humanitarian helpfulness; to ennoble patriotism; to develop in men the affiliations of universal brotherhood; to find pleasure in mollifying the sufferings and woes of sinful men; and to send virtuous deeds in compassionate love for all the children of want.

(12) The Holy Spirit is our witness, our earnest, our assurance that our spiritual life will be perfected, that it is eternally safe and that it will be glorified.

(13) To the Holy Spirit is due all the efficiency of all Christian efforts in advancing the kingdom of God, in the effects of the small voice and in the great revival demonstrations which culminate in Spiritual progress.

He brings the soul into a sea of sweet truths which enrapture the soul, turns the world into smiles, and makes the face of Jesus Christ shine like a spring morning, a face indescribably lovely. "He shall guide you into all the truth."

THE THINGS WHICH ALL CHRISTIAN TEACHERS BELIEVE CONCERNING THE SPIRIT

No evangelical teacher doubts the necessity of possessing the Spirit of God in order to be saved. He comes to the soul-house as an Eternal Guest. He comes as Sovereign to remodel all that is affected by sin. The mind of God invades the whole man. The Heavenly Visitor develops the character, and strengthens it by love, hope and faith. No room in this soul-house was ever prepared for God that God did not fill with His glory.

No evangelical teacher doubts but that Christians have duties toward the Spirit, which, if performed would lead to holy living. As we use our privileges, the actions of the Spirit become clearer and more emphatic. He helps our infirmities. Hidden principles blossom into concrete actions. The germs of secret virtues will come forth into fruit. If we do the will of our heavenly Father, we shall know the doctrine. The twilight grey of our sunless valleys below will catch the reflections of the transfiguration from above.

No evangelical teacher doubts but that the aim of the Spirit is to lead the whole man to perfection. The mind is to be made perfect by

the communication of the truth; the sensibility is to be made perfect by the disclosure of goodness—the good; the will is to be made perfect by having clear convictions of sin, of righteousness and of judgment; the whole man is to be made perfect by a full communication of life. The trees of Jehovah are to be full of sap.

No evangelical teacher doubts but that the Spirit is personally striving to overcome all impediments to our immediate sanctification. It is God's will that we should be holy. Our slow spiritual progress is a grief to the Spirit. Our disobedient and sluggish hearts cause Him to withdraw His tender love and gentle comforts.

No evangelical teacher will deny that in proportion as we are holy and God-like we are perfected as preachers of the gospel and effective as winners of men to God. The pure in heart see God, discern the things of the Spirit, have the mind of Christ, and have the Spirit of the Son dwelling in them. Without holiness a man is not supported by the demonstration of the Spirit, has only a superficial sense of the truth, has but weak personal convictions and does not feel the force of the

strengthening, renewing, and constraining power of the Spirit.

No evangelical teacher will deny but that we have the power to impede spiritual growth. It is ours to intensify or quench the flame of the Spirit. Faithless men have wearied and provoked God. The Spirit acts according to His own pleasure. If we are rude, presumptuous, self-sufficient or wilful, the Spirit will deny us His favors. We may have the lamp and be without the oil; have the name of living and be without the joy of salvation; have the Word of life on our lips and be without its nurture; have religious habits and be without their spiritual fruit; have zeal for righteousness and be without the essentials of godliness. Like the sentinel found buried in the ashes of Pompeii, our forms and attitude may be correct, and yet be only a corpse, the dust of worldliness having smothered the life of the soul.

No evangelical teacher will deny that if we set our affections on God, the gracious Spirit will do by us exceeding abundantly above all we can ask or think. God's breathing will play upon our hearts as the wind on the cords of an aeolian harp. As a child imitates its

mother, so will we follow Christ. The child is playing on the floor. The mother begins to hum a tune. Involuntarily the child begins the same. He is busy here and there. She begins to tell a story. His attention is caught and held by the web of her words. The mother's heart is echoed, reflected and mimicked by all the child is doing. So God moves our hearts.

As water lilies unfold in the light, so in the presence of God, the soul unfolds its thoughts and feelings and in them are found reflections of that mind whose pleasure is the light of the world.

No evangelical teacher will deny the Holy Spirit to be God in man as an Inworking Spirit. He is the divine life in man bringing man into fellowship with Christ. He is the Agent of God's own life flowing into humanity, creating a new humanity through Christ in fellowship with the Father. He is the Spirit of truth giving man the light of life, and enlightening the heart concerning Christ, and abiding. He keeps Christ fresh in the memory, and glorifies Him in the thoughts of men (John 14:26, 16:14). He is a guide to the soul, leading it into the mysteries of the gospel, and disclosing to it the fulness of the truth

as vital supplies to all the soul's needs. He gives the believing child the grace of filial intimacy with the Father and with the Son, which is the joy of salvation. He is the Spirit of testimony making believers to be joyful witnesses of the trustworthiness of Christ. He engenders in men convictions of sin, of righteousness and of judgment—the certainties concerning good and evil. He comes from the Father at the request of Christ to be a divine Agent in the soul—a comforter, a strengthener and builder of the kingdom of God in the world.

THE INWORKING SPIRIT OF DIVINE GRACE

The Holy Spirit is an invited guest. It is not with money, not with price, not by arduous endeavor that this supreme gift of God is secured. God is not a respecter of persons. "Ask and ye shall receive." Gifts of tongues or of healing or of prophecy are of the sovereign will of God bestowed on special persons as the need of the church demands. The greatest of all gifts, the Holy Spirit, the Power that works in us, enters on being invited. Any sinner who repents, who hungers and thirsts for purity, who is tired of sin and sinning, who desires to come into perfect

peace with God and to glorify God in his life, or who sincerely desires to be capacitated to receive the treasures of God, to have the dead within him resurrected, and enlivened so that the gifts of God can shine through him—such an one, not only can be the temple of the Holy Spirit, but can be a co-laborer with God. In such an one the Holy Spirit will set up the throne of His holiness, destroy all idols, sanctify the whole man through the Word and furnish him with all things necessary unto godliness. The heavenly Father is more willing to give the Holy Spirit than earthly parents are to give bread unto their children.

Dear believer, are you troubled that you are of so little use? Do you hesitate because you are so unworthy of so great a blessing? Do you distrust the promises because your experience, or that of the Christians about you, gives no evidence of such power as of that we read? Do you halt because the selfishness, the greed and the glare of material things domineer the world? Are you afraid to let go the world lest you may not find God all-sufficient? Do you not yearn for the triumph of godliness and the supremacy of Jesus Christ?

“Be not faithless, but believing.” The possibilities of a soul touched of God are

mighty. The desert becomes a garden; the dwarf becomes a giant; the shrivelled plant becomes a tree of righteousness; the puny ensnarled, bitter soul is suffused with divine love, and all the pucker is taken out of it. All mean littleness is given generous growth and filled of God. All weak, unbelieving infirmities, which turn life into good-for-nothing efforts, are transformed and filled with the Spirit of God's dear Son. Oh, that God would heal the diseases of our eyes that we might see!

**FAITH IN THE INWORKING SPIRIT THE NEED
OF TO-DAY**

There is in progress in the great courts of the church, an intense inquiry as to the spiritual needs of the church. Worldliness is challenging the Spirit. In some directions, there are fearful forebodings and feverish anxiety. The church is running after the world. In the very heart of the church there is a growing feeling of social discontent, the baser passions of class hatred, the indiscriminate leadership of wealth, materialism overshadowing all spiritual considerations and rudely dictating in things most vital to the life of the Spirit. Her home life is empty

of worship and the church is full of criminal amusements. As never before, parents are willing to risk the lives of their children in services which will absolutely bring atrophy into their religious life and positively discourage their sons entering the ministry.

What we need is faith in the "Promise of the Father," in the baptism of the Holy Spirit, in the faithfulness of Him who has promised to give us the Holy Spirit. We need faith to affirm that "greater is He who is in you than he that is of the world;" faith to live in prayer; faith to have patience to wait upon God; faith to resign to the will of the Father and to expect great things of Him. "Lord, I believe; help Thou my unbelief."

If we have a longing to be useful, we should be desperately in earnest and keep a steadfast look on God. He will endow us with power and strengthen us in the inner man by the Holy Spirit. The energy of the Holy Spirit working in us will be as the radiation of the riches of God shining through the character. We will taste the goodness of God; our understanding will be refined; and our eyes filled with light. When three thousand were converted by the preaching of Peter, he was filled with the Spirit. When the heavenly

light was shining in the face of Stephen, he was filled with the Spirit. When Philip revealed Christ through the prophecies of Isaiah, he was filled with the Spirit. What we need to-day is that same demonstration of the Spirit and Power.

NOT THE MIGHTY BUT THE CONTRITE HEART

The Holy Spirit does not need the men of mighty wisdom or those of weighty words of eloquence. He needs the man having an obedient heart and gentle kindness. He works, not by the miraculous, not by grand acts of encounter, or by the spectacle of giant martyrdoms, but by the insinuations of the still small voice, and the weird effects of soft breathings and whisperings. His illumination is not by the glare of the lightning, but by the mellow sunbeams of persuasion. He refreshes, not by the torrent or the stormy rain, but by the dew and gentle showers. He wins men from waywardness, and neutralizes the effects of evil associations by showing the greater excellence of virtue. He strengthens him who is ready to fall, and upholds the fainting heart.

Will not the church bow the knees unto the Father? Is not her heart crying, "Oh, that I knew where I might find Him?" Is not the

time ripe for her to plead His great mercies?
"O Lord, hear; O Lord, forgive; O Lord,
hearken and do; defer not; for thine own
sake, O my God, because Thy church and Thy
people are called by Thy name."

Encouraged by the Holy Spirit we may put
on strength, have power in prayer, have power
in teaching the Word, have power in witness-
ing for Christ, have power in calling men to
repentance, and have power to shake the cit-
adels of sin and lay the foundations of right-
eousness.

"On Thy Church, O Power Divine,
Cause Thy glorious face to shine,
Till the nations from afar
Hail her as their guiding star;
Till her sons from zone to zone
Make Thy great salvation known."

THE GOD-ADOPTED MAN

"For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named." Eph. 5:14, 15.

IN the words of this prayer, we recognize Paul as a man and as the apostle of the Gentiles. We discern the inwardness of his heart and his insight as an intercessor in behalf of God's adopted children. He is deeply affected by his responsibility. He is straitened in spirit and bowed down in mind and body. The whole man is one fervid yearning. He is in the holy, sovereign presence of the Universal Father, and the need of the children for whom he pleads is overwhelming his soul.

"For this cause." In this epistle, this phrase is used three times in reference to the same matter, the spiritual interests of the Gentiles. A purpose of God, which had been kept secret from former generations, has just been revealed. That purpose was this—the Gentiles by their union with Christ through faith were to be joint-heirs with the Jews. The two alike, were to be members of one body and fellow-partakers of all the promises of God. The

Gentiles as well as the Jews had full inheritance in the riches of God's grace. The Gentiles were adopted children. They had received the spirit of sons in the household of faith. They had been without God, but now are established in the glorious liberty of the sons of God. Aliens had become the naturalized citizens of the kingdom of grace. This revealed secret, with all the enterprises that were to unfold it, had been entrusted to Paul. This cause was the pith and inspiration of this prayer.

PAUL'S TWO PRAYERS

Paul has two recorded prayers in which he intercedes for the Ephesians. In his first prayer, found in the first chapter, he seeks their own inward perfection. He desires them to be furnished in all things pertaining to their own personal godliness. They were to be edified and comforted to be strong in themselves. In the second prayer, which is the subject of our exposition, he seeks for them that perfection which will endow them with power to minister for others. In the first, he would enrich the tree in its own life; in the second, he would have the tree abound in fruitfulness. In the first, he would have them personally

disciplined in the school of the Spirit ; in the second, he would have them filled with the Spirit of Christ to go out to be co-laborers with God. In the first, he is filled with the gladness of gratitude that the heathen are heirs of the gospel ; in the second, he yearns that they be equipped as servants of the living God.

**THREE STAGES IN THE HISTORY OF SPIRITUAL
LIFE.**

Paul clearly distinguishes three stages in the development of Christian life. But the three acts which differentiate the three stages may take place, and often do, in one unit of time.

(1) The sinner learns of the gospel, believes it, accepts it, repents, and is united to Christ by faith. "Whosoever believeth on the Son hath life." By this faith the soul is united to Christ, but at this moment the Holy Spirit may not have come to abide in the soul. The new life is the product of the Spirit, but the Spirit may not be present as a personal abiding comforter. Repentance and baptism and union with Christ by faith are first, and then after that, "Ye shall receive the gift of the Holy Spirit." "Because ye are sons, God

hath sent forth the Spirit of His Son into your hearts." "Did ye receive the Holy Spirit when ye believed?" was asked of the Ephesians. Peter and John were sent to Samaria to the converts that had received the Word and baptism, "that they might receive the Holy Spirit."

(2) The second stage of Christian life is that in which we are sealed by the Holy Spirit, when the believer gives himself to God's keeping. The Holy Spirit is the seal of God. "Ye were sealed with the Holy Spirit of promise." God gives Him as the token of His favor. This is Christ's holy baptism of inward illumination by the Spirit. By this operation the Christian can be assured of his eternal life. God delights in him. "The Spirit Himself beareth witness with our spirit that we are the children of God." The believer has become "the temple of the Holy Spirit."

We may belong to Christ by His indwelling, and yet not belong to Him as His useful servants. We may live in the Spirit and not walk in the Spirit. "If any one hath not the Spirit of Christ, he is none of His." There is no reciprocal possession for mutual use until there is an entire consecration. Christians are known by the Spirit that is in them. The

soul's union with Christ is consummated by the sealing of the Holy Spirit.

(3) After the receiving, the sealing, the baptism or the anointing of the Spirit, then comes the filling "unto all the fulness of God." In the sealing, the Spirit is received as an ever abiding presence to comfort and strengthen. His presence is permanent. But the filling is a periodic operation, as conditions and necessities demand. It comes in the crisis when the ambassador of Jesus Christ needs the authority of the Almighty and the power of the Highest. The filling comes when God desires to "do exceeding abundantly above all we ask or think." It signalizes the acts and preaching of God's anointed ones as "the demonstration of the Spirit and His power." Before all the mighty acts of the disciples, there is mention of this one fact, namely,—*"They were filled with the Holy Spirit."* We are filled for our Master's use. We are filled that the heart may abound in utterance; that our speech may boldly reveal our convictions; that men may feel the superhuman authority of the truth; that Christ's minister may prove himself to be under the favor of God.

They are filled that they may be

rekindled with holy zeal in their mission to reach the unconverted; that they may be filled with tact to overcome difficulties; that they may be steadfast in persecution and adversities; that they may be a terror to evil doers; that they may be emboldened in the name of God to undertake the miraculous. The atmosphere always contains moisture, but only periodically does it become clouds and pour down rain. The Spirit is always present in the believer, but only as conditions demand does He manifest Himself in His wondrous demonstrations.

THE OBJECT OF PAUL'S EARNEST SOLICITATIONS

Paul's aim in this intercession was not the conversion of the Ephesians. They were already the children of God, united to Christ, "alive," "saved by grace through faith." They were "made nigh by the blood of Christ," heirs of God by adoption, joint-heirs with Jesus Christ, heirs of the kingdom, "fellow citizens with the saints and of the household of God."

Paul admits that the Ephesians had received the good news of salvation and had accepted it. They were united to Christ by faith; they had received the adoption of sons; they had

received the Holy Spirit as the seal of that sonship. They were under the banner of Christ, created for His glory, called by His name, and were God's monument to "show in the ages to come the exceeding riches of His grace in His kindness toward them."

Nor did Paul seek for these Ephesians the sealing of the Spirit. They were already partakers of the divine nature and heirs of the promises. Faith and love abounded among them. The fruit of the Spirit was manifest. The Spirit was present as a personal abiding comforter. Yet they were not enjoying the full fruition of their privileges.

He intercedes the Father of glory, the God of Jesus Christ, to give them a deeper wisdom, a fuller revelation, and a clearer insight into the knowledge of God in the gospel. He asks that the eyes of their heart be enlightened, that they gain an unclouded vision of the riches of God's grace; that they grasp the vastness of their hope in Christ, the wealth of the glory they are to inherit, and that they come to realize the exceeding greatness of God's power in transforming the world through the ministry of believers. Through the preaching of the gospel, God reveals a power like unto that which He manifested

when He raised Jesus from the dead. This extraordinary power is what Paul desired the Ephesians to have.

A poet has in him permanently the poetic gift, but to write powerful verses is not always present with him. The true poetic genius comes by spasms. A prophet had not always with him the prophetic spirit. As occasion demanded, the spirit came upon him. He was signalized as the messenger of God only under this enswathment of inspiration. These pre-eminent gifts of the spiritual life are what the apostle desired for the Ephesians. He pleaded that they might have the "gift of that grace of God which was given to me according to the working of His power." He prayed that they might come to the full privileges "of the unsearchable riches of Christ." He desired God by them "to make known through the church the manifold wisdom of God."

It will be noticed that Paul's petitions crave only the nutritious, spiritual elements of fruit-bearing. The prayer has nothing to do with the virtues of Christian living such as being truthful, honest, charitable, industrious, sober, patient, long-suffering and the fulfilling of the law of love. A clean, diligent magnanimous life was essential to the perfecting of the

saints, but these particular graces are not in this prayer. This prayer has in view that spiritual enrichment of the inner life that will qualify it as an instrument of God. It calls for that deep experience with God in which the godliness in us will glorify God by our ministry. It calls for believers through whose conduct God can breathe divine power. It calls for believers through whom God can show the full measure of the gracious purpose He has in Christ Jesus.

THE STRENGTH OF HIS INTERCESSION

"For this cause I bow my knees unto the Father." Here is a Hebrew of the Hebrews praying for the uncircumcised. The natural heir to the kingdom is seeking for the adopted children equal rights in the inheritance with himself. He designedly designates God the Father of all families. The cross of Christ has made him see that the rights of all men are equal before God.

"I bow on my knees unto the Father." Paul's attitude is of one in earnest. He imitates the filial tenderness of Christ in His suffering in the garden. "Oh, my Father, the Father of all fatherhoods, the Father of spirits!" he prays, bowing in entire submission to the

Divine Will with undoubting trust in the Father's grace. He uses the art of loving persuasion.

He bases his plea on the thought that these Ephesians are God's adopted children. They were adopted of the Father's free will and according to His eternal purpose. They were chosen of God and begotten in Christ by an act of God's grace and pleasure. They were God's elect. They did not put themselves in this relation. Of His own free will the Father had invited them to sit with Christ at His table in the banqueting house of His love. They had a right to the dignity and privileges of their adoption.

Fatherhood implies sonship; it implies the personal source of the children's life; it implies vital affinity, an indwelling; it implies an imparting of personal characteristics, likeness in disposition, likeness in susceptibilities with all the qualities of the social nature. They were in God and God in them. The graft has a right to the sap of the vine.

The gift that Paul had in his heart to ask was in God's heart to give. It was "the promise of the Father." "I will pour out My Spirit upon all flesh." The Spirit was to ennoble the heart, working mightily in believers for the


glory of God. Christ had promised every believer that out of his belly shall flow rivers of living water," and "this he spake of the Spirit." He also said your heavenly Father is more willing to give you the Holy Spirit than earthly parents are to give bread unto their children."

SPIRITUAL EFFICIENCY

"For this cause I bow my knees unto the Father." As the adopted children of God, the Ephesians needed that special anointing, that Baptism of the Holy Spirit with its effectual working power which was manifest in the apostle's own experience. It was by this power that holy men received revelations; and the word of Samuel did not "fall to the ground." It was the power that gave assurance that God's Word "shall not return unto Him void; it shall accomplish that which I shall please, and it shall prosper in the thing whereto I sent it." It was the power that when God called David to rule, turned his soul into another spirit. It came upon Solomon as a baptism of wisdom. It purified Isaiah, consecrated Jeremiah, transformed Ezekiel and filled Daniel with the Spirit of the Most High God. "There touched me again one like the ap-

pearance of man, and he strengthened me. And he said, O man, greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when he spake unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me."

The case of Moses is very clear. Moses had been called of God to deliver and rule over the children of Israel. He was to them as the vicegerent of God. Yet the fact that God had called him and sent him did not satisfy Moses. He wanted, not only a baptism of wisdom and power, but also the personal presence of God with him. "And Jehovah spake to Moses face to face, as a man speaketh unto his friend . . . And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people; and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by name, and Thou hast also found favor in My sight. Now therefore, I pray Thee, if I have found favor in Thy sight, show me now Thy ways, that I may know Thee to the end that I might find favor in Thy sight, and consider that this nation is Thy people. And He said, My presence shall go with thee, and I will give thee rest. And he said unto Him, If Thy presence go not with



me, carry us not up hence. For wherein now shall it be known that I have found favor in Thy sight, I and Thy people? Is it not in that Thou goest with us, so that we are separated, I and Thy people, from all the people that are upon the face of the earth? And Jehovah said unto Moses, I will do this thing also which thou hast spoken; for thou hast found grace in My sight, and I know thee by name. And he said, show me, I pray Thee, Thy glory. And he said, I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee." The mighty working power in Moses was God.

Our efficiency is of God. "Without Me," said Christ, "ye can do nothing." But He said again. "Lo, I am with you alway to the end of the world." "I will send you the promise of the Father." The Holy Spirit will rest upon you, the Spirit of might and of understanding. He will intercede for you. He will strengthen you with might. "He will convict the world of sin, of righteousness and of judgment." He will teach you. Ye shall be men of wonder and "be witnesses of Me." "He breathed on them that they might receive the Holy Spirit."

It was this divine, personal power which

had so effectually worked in God's servants that Paul desired for the Ephesians. It was this Holy Presence that had made effectual the sermon of Peter on Pentecost, that had converted Samaria, that had transformed the house of Cornelius and that had made weak men strong to pull down the fortresses of sin. It was this Holy Presence that was working mightily in himself, that appeared through his own preaching as the demonstration and power of God, that had quickened his mind to interpret the mysteries of the gospel and that had made him conqueror in his heroic struggles with the enemies of Christ. For efficiency in living the Christian life or in preaching the gospel we are entirely dependent on God. Our own methods and resources have been "weighed in the balance and found wanting." How true it is! How forcibly are we convinced that it is "not by might, nor by power, but by My Spirit, saith Jehovah of hosts!"

THE IMMEDIATE RECREATIVE POWER

The baptism of the Holy Spirit has suddenly aroused and given quick results to mental energy. Nine-tenths of the human mind has been for millenniums sluggish pools and waste. Our dividends on mental capital have been ex-

ceedingly meagre. Every great advancement in humanity has been by quick impulse, a spasm of holy energy. Progress has been by leaps. What centuries intervene between the musical taste of the savage and a sonata of Beethoven! Human life is a wilderness during a famine of the Holy Spirit.

Do men reach great sensibility of heart by the slow differentiations of evolutions? Is a savage stirred to weep or laugh or to think out original action by strong emotions? It is the Spirit of God that breaks up stolidness. Without warning, the heavens open, as above Bethlehem, and a new world begins. His phenomena came like the breaking forth of water, or the leaping flames of a conflagration. By His invigorating inspirations, nations and municipalities pass new meliorating laws, write new literature, destroy feudalisms, liberate serfs, set slaves free, work for higher and nobler happiness, fill the world with a holier religion and more delicate purity in social life. As the President touched the electric button to set agoing the great Western Exposition, so the tender sympathies of Jesus Christ, as they touched humanity, awakened all the spiritual susceptibilities of the world. He engendered emotions which called forth new laws, customs

and conducts, and lengthened the life of believers from three score years into immortality. He touched transient thoughts and they crystallized into immortal laws.

As the student scans the metamorphoses of Ovid, he sees that the drops of blood from the dying Ajax are turned into a hyacinth which every spring beautifies our earth. He sees the blood of Thisbe which falls under a mulberry tree is being drunk by the tree, and thereafter through all the summers of the world, its fruit is filled with crimson juice. The poetic thought here implies the need of a supernatural Presence to confer upon these momentary acts such wondrous effects.

There is a spirit in man and the Almighty giveth him quick understanding. The mind of Homer was inspired and the human realities of three thousand years ago blossomed into a poem. The conscience of Dante was touched by a holy flame and he created the divine comedy which embodies the eternal history of righteousness. The flame of Jehovah kindled a holy fire in the heart of Wilberforce and Lincoln which will burn until every foe of human liberty is consumed.

All these are but emblems of the intenser


effects of the Holy Spirit. We feel His presence and instantly note quick transformations. The Holy Spirit sets a bush aburning, and immediately a shepherd is changed into a hero and a law-giver. Silent thoughts instantly break out into a magical drama of miraculous action. A rod becomes a serpent, becomes an instrument to convert a nation. The base thing confounds the mighty. The breath of God sweeps over the brow of a young man hunting asses, and instantly changes his spirit into that of prophet and king. The blood of Christ falling in drops on Calvary has indeed been growing hyacinth and lilies, but also infinitely nobler fruit—it has made the souls of nations blossom into the graces of the Spirit. Savages have been suddenly changed into men who walk in the light of God, and have “fellowship with the Father and with His Son, Jesus Christ.” The revival in Wales has done in six weeks what the combined forces of politics, legislature, and social endeavor have failed to do in ten years. What is civilization with its continents of languages, arts, sciences and its sweeter humane philosophy? It is but the outgrowth of periodic baptism of the Holy Spirit, and His indwelling to temper human ac-

tion in harmony with God's purpose. The great epochs of humane progress are the harvest of spiritual revivals.

HEALING THE BROKEN-HEARTED

"For this cause I bow my knees unto the Father." Paul desired the Ephesians to abound in the graces of the heart. He wanted them anointed to preach good tidings unto the meek, to bind up the broken hearted, to liberate captives, to proclaim Jehovah's favor, to comfort all that mourn and have convictions that Jehovah was their strength and song. By the Spirit the Lord Jesus and His apostles, healed diseases, curable and incurable. "In the Holy Spirit, in love unfeigned," "in long suffering, in kindness," "in the word of truth, and the power of God," "in honesty of heart and in prity of soul," they ministered to all the necessities of mankind. In like manner, the same Spirit that worked so mightily in the apostles might work in the Ephesians. The Holy Spirit could enlighten, strengthen, give efficiency, and make them signally minister to the glory of God and the happiness of mankind.

Moreover, the Holy Spirit not only gives efficiency to spiritual industry and education, but He refines thought and sentiment. He gives



judgment to eliminate the incidental and gather together what was morally great in human history. Religion is ever refining the taste and feelings, and increasing the Spiritual culture of the heart. It lives more in communion with God. It meditates less on abstract dogmas and more on the Christian graces which induce fruitful works. It permits Judas Iscariot to sink and invites St. John to sit higher. It pushes aside in each generation some article of the creed and invites other articles to come nearer the soul. Each generation revises its creed, not by force of pure reason, but by the consecrating forces of warmer and holier hearts.

While refining and making tender our hearts He also gives us freedom of will. To-day we drink as quickly from the hand of Henry George as from that of McKinley. We sip with as great a relish from the cup of Tolstoi as from that of Jonathan Edwards. We are building in the interests of the broken heart. The Holy Spirit is bringing us to a higher elevation that we may look down into the depth of the past and see what is crooked and what is straight in bringing about prosperity and spiritual perfection. Having the tenderness of the Holy Spirit, we love the honest man who

errs as much as we love the honest man who is right. We see their harmony. One loves the truth as much as the other. The heart which writes the book of hopes will also keep a book of remembrance. The Holy Spirit will purify the tears which we shed over past sins that we may have more joy in looking to the future of a purified heart.

The Holy Spirit is bringing ever a more valuable accession of gracious thought into the world. He is refining the sensibility. A few years ago, Dr. Howard Crosby discovered that the wrath of God was in the main creed of the Confession of Faith and His love in a footnote. The discovery pained him. Only lately Americans discovered that they did not know where lay the body of John Paul Jones. The discovery covered them with shame. There is in the world an increase of tender thoughtfulness. Men see what they did not see.

This quickening and refining of the heart is the work of the Holy Spirit. "There are diversities of workings, but the same God, who worketh all things in all. But to each is given the manifestations of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to

another faith, in the same Spirit; and to another the gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; and to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will." These words teach us that we are indebted for everything in our spiritual life to the Holy Spirit. Fully appreciating this fact, with what solemnity and tension of mind did Paul bow the knees unto the Father.

A DEEPER AND A MORE EFFICIENT SPIRITUALITY

"For this cause I bow my knees unto the Father." The apostle wanted the Ephesians to come "into the measure of the stature of the fulness of Christ;" that they might have in themselves the crowning work of divine grace; that they might be endued with power from on high; "that they might grow in power with God and men; that they might be" the light of the world; that the Holy Spirit might reveal Christ in them, showing His grace and glory. As believers, they were already created in Christ; they had received the newness of life, but were not "made perfect in love," not

"walking in the light as God is in the light," not having put on "the new man," not yet living in the cloudless sunlight of faith. They did not have that efficiency which was of God.

To "the new man in Christ Jesus," God had promised, "The sun is no more his light by day, neither for brightness does the moon give light unto him; but the Lord is unto him an everlasting light, and his God his glory. His sun does no more go down, neither does his moon withdraw itself: for the Lord is his everlasting light, and the days of his mourning are ended." This "beholding with open face the glory of God" had not been experienced, and so their joy was not full.

THE WONDER WORKING POWER OF THE HOLY SPIRIT

In our ministry, it is a hard lesson to learn that without God we are nothing. But every earnest and persistent worker, sooner or later, comes to realize it. At last all God's servants bow the knees with Paul. The wisest philosophers and the chief thinkers of all ages have toiled and striven to put before the world a stable system of thought, but their structure scarcely stands while they are building. The most learned statesmen have laboriously de-

veloped plans of government, but some unlooked for providence, like a cloud self-evolved in clear sky, appears and the whole scheme topples and collapses. The keen, far-seeing legislators put their heads together to frame a law that is to be the test of shifting popular currents. It is the perfection of legislative engineering, the ideal administrative instrument, but the doors of the legislature have scarcely closed before the wonderful thing proves inoperative. It falls flat on its face like Dagon before God's Ark. Empires have died the moment they thought themselves able to stand.

In contrast with these, consider the things wrought by the humble workers of apostolic times. These men were the laughing stock of the wise and the derision of the high-minded; they suffered all their days, molested at every turn and in danger of death daily; they were driven from city to city, homeless, penniless, exposed to cold and privations. They made no defense when maltreated, lifted no voice when scoffed at and ignominiously maligned; they had no prestige, no representative in society, no advocate in places of authority, no friends in courts into which they were dragged as criminals. These men

stood defiantly against the organized power of the world. They were hated, despised, charged with bigotry and intolerance and thought to be mad, carried away with a delusion. They stood up against the whole systematized thought of the world, against philosophers and statesmen, against monarchs and priest-hoods rooted in the foundations of centuries, against established institutions, against all accepted learning, against all accredited literature. But guided by the Holy Spirit they prevailed. They wrecked empires and built on them a new civilization. They were more than conquerors. They built a larger humanity on the ashes of their conquest. Working with God, strengthened by the Holy Spirit, they revolutionized the social, the civil state, the moral and spiritual life of the earth.

By the same power, the Holy Spirit working in them, these men have been imitated in all ages. By the power of the Holy Spirit, in defiance of all authority, Tyndall brought forth the Scriptures in the vernacular of the people. By the power of the Holy Spirit did Savonarola storm against the iniquity of Italy; Huss hold up the cross in Bohemia, and Jerome preach the gospel in Prague. By the power of the Holy Spirit did Luther stand up against

the whole world, and beat down the stronghold of papacy. Moved by the Holy Spirit, Wesley disobeyed the orders of his bishop and sent out among the poor of the world the glad tidings of the gospel. In the might of the Holy Spirit, obscure men gained hardihood like adamant that before them mighty dignitaries bowed and waved as reeds before the wind. The weakness of God was stronger than men and the strength of men melted as frost before the sun.

Do ye then wonder that Paul should strive mightily with God for the Baptism of the Holy Spirit? The Holy Spirit was his sufficiency. Paul had a church, but no mighty outgoing of the demonstration of the Spirit. What the musician is to the instrument, what the harper is to the harp, so is the Holy Spirit to the church. The Spirit is voiceless where there are no believers and believers are powerless when not baptized with the Spirit. Where the Spirit is at the instrument there is wonderful music and mighty responsive answers to prayer. The church is at the organ and the Holy Spirit is its Mendelssohn. Oh, let the Spirit who raised Christ from the dead, because of His indwelling, play upon all the faculties of

the church, and what soul-rapturous music! What demonstrations and power! What harmony and harvest of good feelings! What victories for Jesus Christ and what salvation for society! "For this cause, for this power of the Holy Spirit, I bow my knees unto the Father."

THE GOD-STRENGTHENED MAN

"That He may grant you according to the riches of His glory, that ye may be strengthened with power through the Spirit in the inward man." (Eph. 3:14-21.)

THERE is a power on this planet of ours which is working for righteousness. There is a power which is moving in an atmosphere of goodness. There is a power striving with men to engender in their hearts a love of holiness. There is a power which seeks to give truth the throne. There is a power which hates war and loves peace; which hates bondage and loves equity; which would turn pessimism into optimism; which would fill our lives with music; which would adorn our hearts with beauty; which would fill our minds with the likeness of God. That power is the Spirit of God, the Holy Spirit Who broods over the moral universe and sweeps over our world in waves of measureless goodness. All who are moved by Him are under His special care and tutorship and are the sons of God. They are the object of God's love.

To those who believe and rely on Jesus Christ for salvation; to those who desire to be

holy; to those who seek to live for God here as well as live with God hereafter; to those who strive to obey God, take up their cross and follow Christ whither He goeth; to those to whom God's commands are as precious as His promises; to those who love the truth as it is in Christ—to them I wish to speak.

We have here the first petition of the apostle's prayer. It is an appeal for inward spiritual strength. He is full of loving trust and confidence. His deep, sincere and humble unselfishness has the true spirit of an intercessor. He has the assurance of a child with a father. The prayer is sublime because of its simplicity, its directness, its fervency, its comprehensiveness and its trusting boldness in its appeal to God.

He is praying for the poor in spirit, people who cannot return the favor, people who are utterly helpless. Every one of them, in view of the debasing cravings of unholy desires, might cry, "O wretched man that I am! who shall deliver me out of the body of this death?" Paul appeals to God's generosity, His graciousness in Christ. He asked for a free gift, a "grant." He rested upon the unconditional promises of God. "My God shall supply every need of yours according to His riches in glory

in Christ Jesus." He claimed that ministry of the Holy Spirit which Christ had declared to be "the promise of the Father."

SPIRITUAL STRENGTH

"That ye be strengthened with Power through His Spirit." This means a specific power. It has in view a vigorous spiritualizing of the whole mind. It is something to give a lively appreciation to the understanding, a brighter faith, hope and love in the heart. It is a power to enlarge the capacities of the soul and to give all its faculties a healthy glow. It implies the personal presence of the Holy Spirit—"strengthened with power through His spirit." It is a holy and heavenly power. It is that power Paul had in view when he said, "I can do all things in Christ strengthening me." Christ is the fountain of spiritual energy.

In spiritual strength are the power to conceive a holy purpose, the gifts to develop it and the perseverance to bring it to a successful issue.

Man is the noblest creature of God, not because of his physical perfection, nor of his acquisition of knowledge, but because of

his moral and spiritual susceptibilities. The spiritually strong man is he who is born of God, who makes God his environment and who is enlarged with capacity for God, through his being taught of the Holy Spirit.

The strong mind is not a mere storehouse. It is a work-shop and a laboratory. Spiritual strength does not come by storing up facts, by mentally accepting the proposition of truth, or by the absorption of ready-made thought. Truth is to be digested, verified by experience and applied. Spiritual strength is sovereign. It masterfully compels the material of experience to discipline the character, the wealth of learning to furnish godliness, culture to beautify and polish and the hidden wisdom of the heart to inspire.

THE ELEMENTS OF SPIRITUAL STRENGTH

In spiritual strength there are both positive and negative elements. There are the expulsive and the furnishing forces. Christ-mindedness is positive and aggressive. It furnishes "all things pertaining to godliness." It also excludes all things that are unholy.

(1) The first element of strength is

a Decision of Purpose. One is to decide between selfishness and altruism—between the interest of temporal things and the eternal—between the flesh and the Spirit—between worldly utilitarianism and the using of the things of the world to advance the kingdom of the Spirit. This gives motive and aim to all our efforts.

(2) Personal Independence. The spiritually strong man will not accept the conclusions of others without testing them by the Word of God. He will adopt nothing without thought. He will not put forth what he has not tasted, what he has not scrutinized in the light of prayer and the evidence of history.

(3) Honesty. Spiritual strength uses a caustic self-treatment. It puts aside all policies, all sentiment, all bias, all mental indifference, and gets at the bed rock of truth. Honesty demands self-correction, the sacrifice of pre-education, the putting away the darling things of the heart—plucking out the right eye and cutting off the right hand. Honesty approaches new opinions slowly and cautiously. It will not assume that self is right, nor accept as true what it merely wishes to be so. It will slay egotism and

get at underlying principles. It will not rest until God's daylight shines through the whole soul.

(4) The Courage of One's Convictions. Spiritual strength thinks fearlessly, accepts the reasonings of God's Word without evasion; fearlessly accepts the mind of Christ as suitable in all experiences, and fearlessly throws itself on God. It will not depend on number and quantity. A small fact will often overthrow a multitude. Courage will not dodge ugly things. It will get acquainted with them, look them in the face, and take them by the hand. It will test its beliefs, and will foster those of others as well as its own. It will give other people the advantage to criticise one's self, and stand by unpopular issues.

(5) Tact. Tact is the wisdom of strength and brings it to favor with God and man. It is generalship. It has ability to use and make application, and skill to handle experiences, events, facts and contingencies. Tact is the manipulation of forces, the diplomacy of truth. Courage and tact working together in the fear of God sustain concentration and continuity.

(6) Industry. Industry is the nurse of

strength. "Not slothful in business, but fervent in spirit." From industry comes spiritual nature, the organization of truth, the training of the faculties and unfailing skill in application.

Here then are six elements of strength, namely, Decision of Purpose, Personal Independence, Honesty, the Courage of One's Convictions, Tact and Industry. In the holy enterprises of God's kingdom, these elements become supreme in God's prophets. The Holy Spirit inspires and nerves man to be loyal to truth, to be loyal to convictions and to be loyal to his responsibility.

As the Holy Spirit is seen to be the invigorating strength working through all the truths of the Bible, so the Holy Spirit is the vital strength pervading all of man's holy purposes.

SPIRITUAL PURITY ESSENTIAL TO SPIRITUAL
STRENGTH

"Strengthened with power through His Spirit." This is the Holy Spirit, and the Holy Spirit is the clean Spirit. In all the attributes of spiritual strength, Purity is supreme. The essential effect in regeneration is a washing, making clean. In Christ-

mindfulness, the one thing without which nothing can be is purity. Spiritual strength without purity is unthinkable. "First pure, then peaceable."

The God-strengthened man is strengthened by The Clean Spirit. When the Spirit takes possession of the heart, the first process He sets at work is that of cleansing. Spiritual strength depends on spiritual cleansing—Sanctification. Without purity, no man can please God. No unclean heart can carry out a holy purpose. In the court of justice, no man has strength to stand upright, boldly frankly, if he gives hospitality to anything unclean, a sin. That uncleanness will be a suspicion in his eyes, a clumsy thickness in his tongue and an awkward hesitation in all his movements. With sin in the conscience, man's strength will vanish like snow before the fire. Only the man "that has clean hands and a pure heart can ascend the hill of the Lord and stand in His holy place." A Christian's beauty is holiness. The wells of Marah must be purified before they can refresh the people. The sweet water of life will not flow from a bitter spring. An unclean vessel spoils the drink.

**CLEANSING THE MOST DRASTIC OF SPIRITUAL
PROCESSES**

Spiritual cleansing is the most radical and uncompromising work of the Holy Spirit. This arises from the nature of our uncleanness. Uncleanness has affected the whole structure of our life—vitiated the rootlets down in the inscrutable secret depths of our moral nature. No motive or thought is unpoisoned.

Sin is self-intensifying. One sin attracts every other sin. A cloud gathers clouds. Froth draws froth. Sin has sympathy with unclean conditions. The dust of immorality lurks in our experiences, and disintegrates all moral strength.

Spiritual cleansing must be drastic because of the deceitfulness of sin. Men are deceived. They believe themselves to be clean when they are spiritually foul. They take pride in their integrity when they are as spotted as a leopard. Among men, cleansing is a relative term. They compare themselves with one another and the better is said to be clean. A man may seem immaculate in public opinion, but in the mirror of God's

holiness, he reflects only the murky clouds of a polluted character.

A drop of water may be pure to the eye of man, but under the microscope it is seen to be full of slime. In mid-ocean, one thinks himself breathing pure air, but though seeming pure it is the very habitation of vegetable and animal germs.

The cleanest hands ever washed are impure. Though we wash in snow-water, with nitre, and much soap, our washed hands defile whatever they touch. God sees adultery in looks and murder in hatred.

Isaiah was called to the prophetic office because he was the highest type of manhood found in his day. But when in the temple, he got a vision of God's character, he cried out, "Woe is me, for I am undone, because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts."

The Lord speaking of Job as a man in the midst of men, said, "There is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil." Yet when Job stood before the purity of God,

he exclaimed, "I abhor myself, and repent in dust and ashes."

In the presence of God, man is self-repulsive. His depravity leaps into his face, and his strength withers as leaves in summer heat.

SPIRITUAL CLEANSING AWFUL IN ITS
SEVERITY

As God cannot look upon iniquity, His nature abhorring it, and as impurity is man's essential weakness, the Holy Spirit puts forth the severest expulsive forces to purge him of sin.

"Power through the Spirit." This is power through the cleansing operations of the Spirit. The Holy Spirit is the Cleansing Spirit, the Sanctifier. He washes, purges, cleanses, according to "the working of the strength of His might," "by the exceeding greatness of His Power."

In chemistry, the term catharism denotes chemical cleanness to distinguish it from ordinary cleanness. Chemically, a vessel cannot be made clean by water, or by rubbing it with cloth. The cleanest of linen is chemically impure. The most thoroughly washed fingers are unclean. Catharism is that clean-

ness which is secured by strong acids and alkali. Spiritual cleansing is catharism. It is radical. It is that secured through the divine fiery furnaces. It begins in the washing of regeneration, and continues by the Holy Spirit and fire, through life's experiences until sin is consumed. What sulphuric acid and caustic potash are in the cleansing of vessels, so is the blood of Christ, applied by the Holy Spirit, in cleansing the soul. It destroys the very tissue of sin, and consumes every impurity. "Be ye clean as your heavenly Father is clean."

It is a cleansing secured "by the might of the Spirit." Sometimes he uses caustic methods. He applies the strong acids of affliction—the chastenings which eat up the flesh and crucify the spirit—joyless watchings—the wasting bereavements—the troubles which harrow the mind and the disappointments which squeeze all relish out of life. The searching energetic purifiers soak through all our pride and self-righteousness, and burn out of us all idolatries and unholy desires. God uses sulphuric acids in purifying the heart.

In a chemical experiment, if there be the slightest speck of foreign matter, the experi-

ment will either give a false answer or no answer at all. Nature is so exquisitely fine in her operations! Communion with God is not less delicate. If there is any rust, or effete matter, or decayed excrescence, the lingering of sinful habits in the soul, the answer of the heart will be false. So God will use the sulphuric acid of some awful sorrow to purge us from the unholy thing. Impurity will bring weakness and disintegration into any spiritual condition or purpose. In strengthening the heart, it is a supreme necessity that it be clean.

"IN THE INWARD MAN"


Simultaneous with spiritual cleansing is spiritual furnishing. "Strengthened with power through the Spirit in the inward man." Love is shed abroad in the heart. The mind that was in Christ is developed in it. As a believer is weakened in himself, he is strengthened in the Lord. As he comes to realize his poverty, he finds all things in Christ. As he is depleted in the flesh, the Spirit helps his infirmities. He strengthens him with strength in the inner man.

The chief aim of every propagandist of the gospel is to secure perfection "in the in-

ward man"—the furnishing of the man within the man with "all things pertaining to godliness." This was the order of Christ. First make the tree good and the fruit will be good. In His simile of the Vine, the first ten verses of that most beautiful metaphor deal with the perfecting of the branches in relation to the Vine. The branches were to be cleansed, pruned, and qualified for fruit bearing, and only after they are so perfected does their fruit become marketable. Spiritual nurture is the product of a prepared life. An evil tree cannot bring forth good fruit. The fountain must first be made sweet. The cup must first be made clean.

This is the mind of the apostle in this prayer and in the whole epistle. His first concern is the perfecting of the "inward man," then God will be "able to do exceeding abundantly above all we ask or think, according to the power that worketh in us." First the gifts, then the witnessing, the prophesying, the evangelizing, the shepherding and the teaching. First the gifts, then the perfecting of the saints, and the building of the body of Christ.

Out of the "inward man" are the issues



of life. As a man thinketh in the 'inward man,' so he is. "Out of the abundance of the heart the mouth speaketh." "Keep thy heart with all diligence."

In this epistle, the "inward man" is the center of all energizing spiritual forces. It is intensely wrought upon. There are seven powerful utterances bearing upon the work done in the "inward man." Each utterance sets forth the thought that as the "inward man" has been wrought upon, so is the ministry of the outward man effectual in its working.

In each of the seven the phrase "according to" is used. It is a term of measurement. It sets forth the correlation of spiritual forces. It shows the mutual dependence of the outward issue and the inward supply. It holds up the spiritual equation; that the results of a man's efforts are equal to what God has wrought in the soul.

It is in the "inward man" that God reveals "the exceeding greatness of His power to usward who believe, according to the working of the strength of His might which He wrought in Christ." It is "in the inward man" that God makes "known unto us the mystery of His will, according

to His good pleasure." It is "in the inward man" that the supply of the Spirit is received—that which in every joint in the whole body of Christ "maketh an increase according to the working in due measure of each several part." It was by the power of the grace that "worked mightily in me"—"in the inward man," that Paul was enlightened and strengthened to be an apostle of the Gentiles. It was "according to the gift of the grace of God which was given me according to the working of His power."

The measure of one's Christian ministry is according to the special gift and scope of the grace of Christ in the inward man. "Unto each one of us was the grace given, according to the measure of the gift of Christ." The scope and quality of every outward manifestation is measured from within. It is according as God worketh "in the inward man" that God is able to do by us "exceeding abundantly above all we ask or think."

It was with this thought in his heart that Paul interceded that the Ephesians might "be strengthened with power through His Spirit in the inward man," "according to the riches of His glory." The

outward force of Christian character depends on its divine inward strengthening.

THE IMMEASURABLE SOURCE OF POWER

"According to the riches of His glory." This is power to the full measure of the merit of Christ. The believer is strengthened by the grace that is in Christ. "Strengthened according to the fulness of Christ"—strengthened "according to the riches of His grace"—strengthened "according to the unsearchable riches of Christ"—strengthened "according to the riches of the glory of His inheritance in the saints."

The prayer is a princely spirit making supplications to a king. God delights to give large measures. "Open thy mouth wide and I will fill it, saith the Lord." "Ask and ye shall receive, that your joy may be full." The Spirit is given without measure. God's riches have the wideness of the sea, and flow into every bay and channel of our wants. We need power according to His glory to stem the multitudes of iniquity. We need a ceaseless stream of divine love to strengthen us to persevere. We need the fulness of the Spirit of Christ to make us

forgiving and patient in suffering and faithful in our trust, and brave in the day of battle, that we may not backslide. According to this prayer we have a right to ask for large things:

"Thou art coming to a King;
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much."

The Spirit enthrones Himself in our will, and brings within us a new government. The word "strengthen" carries with it the idea of gradual development, a growth in grace. It is not a spasm of energy. "As thy day, so shall thy strength be." Christ is held before us as a model to be reproduced. The mind is refined more and more; the eyes are enlightened; and we are ever getting a deeper interpretation of the worth of Christ. "We all with unveiled faces, reflecting as a mirror the glory of the Lord, are transformed unto the same image from glory to glory, even as from the Lord the Spirit."

We are strengthened. More and more the Spirit communicates to the soul the riches of God's glory. More and more the heart is garnished of the Spirit; more and

more the image of His holiness is coming into bold relief in our motives and purposes; more and more sin gets weaker and our pleasures in obeying God grow stronger. More and more we yield ourselves to glorify God and find in Him our ever more exceeding great reward. New rays of spiritual truths dart through our clouds, and the winning radiance of heaven shines stronger on our paths. The whole sky of God is encamping about us, and often our heart is enchanted by a joy which we do not fully understand.

THE PRIVILEGES OF A CHRISTIAN

It is the privilege of the Christian to be so strengthened that his usefulness may be increased manifold. It is his privilege to have his heart animated with feelings quickened from heaven, to have his labor marked as the manifestation of the Spirit, and have the signature of God attached to his work. It is the believer's privilege to make daily progress in the divine life, to rise out of impurities into a more refined holiness, to come out of infirmities into strength and out of ignorance into the full possession of the truth.

It is our privilege to have the loss we sustained by sin compensated. By the strength of the Spirit every attribute in us is filled with divine life and gets an increased capacity for God. By sin our moral and religious intelligence is obscured, our conscience makes blind decisions, our will loses its authority, our heart is become an heir of debilitating diseases and the whole man has a weariness as a life constantly dying. "By the washing of regeneration and renewing of the Holy Spirit," we are restored. The Holy Spirit takes possession of the heart; an eternal friendship between man and God is established; a sweet fellowship of parental and filial love is ever progressing; a new divine life is communicated; the soul intersphered with God; and becomes as fruitful as a watered garden.

It is the privilege of the believer to get a perfect photograph of himself; what he was by nature and what he may be. Men are willing to admit that they are sinners, imperfect, remiss in duty, weak in temptation, stumbling into error and ever crippled in doing their best. But they do not realize that their crookedness is a wicked deform-

ity in the sight of righteousness; that their deeds are an offensive blackness on the snow-white holiness of God; and that their will is enmity against divine good will. When the Holy Spirit enters the heart with light from Heaven, and as on a screen, throws side by side the whiteness of God and the blackness of the sinner, the dreadful contrast overwhelms the soul. Immediately man is convicted of his wickedness and helplessness. He is awakened. He repents. He is ready to cry, "Woe is me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; mine eyes have seen the King, Jehovah of hosts."

The Holy Spirit gives you a microscope to see the impurities of your life. He analyses your character that its deadly elements are clearly seen by you. The germs of eternal death are in you.

The Holy Spirit strengthens you to see Jesus Christ as a personal friend. At first, He lifts up your wickedness into bold relief, and discovers to you your moral deformities. Then He induces you to look unto Christ. He presents Christ as a fit and suitable Saviour—all sufficient. He reveals sin,

its guilt and its consequences, and makes you know the remedy. Sin without Christ is hell. As Christ is revealed, hope is kindled; Salvation begins. Hope is the dawn freighted with the fragrance of the day, the balmy air of the life to come. Hope is the echo of heaven's melody, snatched by angels from the harmonies of the gospel, and by the Holy Spirit conveyed to our hearts to break up the gloomy tones of despair.

The Holy Spirit strengthens us as a nurse, "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." The Holy Spirit strengthens the inward man against corruption. As wood in being seasoned is suffused with chemicals to prevent decay, so is the Spirit in the soul. "My Spirit that is unto thee, and My word which I have put in thy mouth, shall not depart from thy mouth . . . saith Jehovah, from henceforth and forever." He puts in us the incorruptible mind of Christ. The Holy Spirit strengthens us as an advocate does his client. He supports us with the comforts of His intercession. The Holy Spirit strengthens the mind in wisdom and knowledge. He guides us into the truth. He opens the mind

to understand the Scriptures. The Holy Spirit strengthens the soul as bread strengthens the body. "He shall take of mine and shall declare it unto you."

Moreover, the Holy Spirit strengthens us by taking the riches of God's glory and the unsearchable riches of Christ and shows them unto us. By the Holy Spirit do we understand Christ, His obedience, His sufferings, His expiation and His design in the church. By the Holy Spirit do we see the bosom of God and the confluent outgiving of His mercies.

Oh, that we might induce the Holy Spirit to cause the veil to fall from the eyes of every one of us; that we might see the infinite love of God, the bleeding, weeping heart of Jesus Christ as He scans the field of man's wretched experience. Would He be unloved? Could we live without His tears, without His heavy laden sorrows, without the pure immensity of His love? Oh, that the Spirit would fertilize each heart with this greatest of thoughts—the Love of God!

A GREAT MYSTERY

While the Spirit is in us strengthening

us He does not lose His own divine perfections. While He is present as the Spirit of God, present as God in the flesh, still He is in union with the Father and the Son. He is in the soul as wisdom and understanding. As the sunlight enters the dew and forms sun-image; as the life of the tree enters the graft; as new visions settle in man's purposes and convert the man into new psychic forces; as the chemical ray touches the germ and enlivens the seed; or as fire penetrates iron, so the Holy Spirit enters man. He illumines, He warms, He works by a mysterious spiritual chemistry so that the dead in trespasses and sin become alive unto God.

What richness of comfort! In all our sufferings, in all our conflicts, in all our victories and defeats, in all the anguish of the mind with doubt and sly temptations, in all our nobler purposes of serving God and the delicate refining works of grace—the Holy Spirit is present. When we are humbled, He is present to sympathize; when we are filled with song, He is present to give it a heavenly quality. As sap in trees, so the Spirit is in the sprout, and comes out in leaves of healing deeds. His action is in

the interior soul as the sweet juice of life, and in the exterior, manifested as blossoms and as fruit.

HIDDEN FROM THE WORLDLY WISE

To the materialist, these glowing references to the Spirit are the extravagance of reverie. He cannot rise above sensuous things. A man inswathed in the problems of the market, watching the ups and downs of the stock exchange, with his thoughts gain-centered, to him a man living with God is a dreamer. A worm in its chrysalis cannot have fellowship with the butterfly in the noon sunshine of a June day. Simon the sorcerer who thought the Holy Spirit could be bought with money was in his chrysalis. Men habituated to the logic of weights and measures, to the scalpel and microscope, to equations and chemical equivalents, having neglected the Spirit—to them the realm of the Spirit is a myth. They cannot take in the light of the glory of God.

Yet there are those who have their spiritual ecstatic states beautiful as a romance. Their communion with God surpasses all the joys of earth. Love, joy and peace fill

their hearts as air fills their lungs. They are on the mount and their faces shine.

My brethren, we are strengthened by the Spirit to become the children of God, to become new creatures in Christ. Do we know something of this glory of God in us? Do we doubt? Do we know the helping power of the Spirit? Is the arm of the Lord shortened? Has the Spirit gone out of His temple? Are the gracious breathings of the Spirit quieted forever? Is the spiritual fire never more to brighten our faces?

We deplore the decline of spiritual life. Is it not our privilege to be filled with the Spirit? Are not the blessings Paul sought for the Ephesians ours for the asking? Can we not get this sweet communion with God? Are we to strive for a grace which we will never attain? Are our desires never to taste the riches of Christ? Is the power of Christ to communicate Himself to us lost? Shall we never be gratified with spiritual pleasures? Does not the heavenly voice urge us, saying, "Eat oh friends, drink, yea, drink abundantly, beloved." Is it the odor of the banquet only that we are to have?

Strengthened by his telescope, Isaac

Newton, from his orchard, looked out into the immense realm of planets and stars. Strengthened by the Spirit, cannot the soul look into the depths of the riches of God in Christ? Is there not a spiritual taste, like the love of music, passing out and above all sensuous things, a spiritual sovereign gift of God, working in spite of earthly infirmities and enjoying the bliss of communion with God?

Such men we have seen. Living among men and yet isolated—living in self-grandeur alone with God. Nothing earthly mars their glory.

Many a Greek statue has been carried away by barbarian hands from its temples and pedestals. Millenniums after, you see them brought to our galleries, but the first uplifting of the veil covering them reveals the snow-white marble in its purity. You need not ask whence they are, whether from Athens or Corinth, from the days of Pericles or the Macedonian. They are as beautiful as the day when the chisel put its last touch to the cheek, shoulder or hand. Taking them from the temple or palace or the atmosphere of art—this did not affect them. Such is the man strengthened by the Spirit

of God. The man within the man is filled with the riches of God, and earthly circumstances will not rob him of his excellency. The root of the matter, the beauty of holiness, the marks of the Spirit, are in him. He does not live by bread alone. He has in him what can stand all earthly isolation.

Let us ask on our knees, in secret; let us ask in our prayer-meetings; let our daily aspirations be: "Revive us again, O Lord. Oh, that Thou wouldst come in the demonstrations of the Spirit and power."

If the grace of God can change a blasphemer into a worshipper, change a nature greedy for sensual things into a life longing for holiness; if it can bring a spiritual mind out of a carnal—cannot that grace lift God's children into a spiritual climate that they be fruitful; that they wear upon themselves the ornaments of grace; that they may have their joy and satisfaction in God?

Paul was looking for immediate results. He believed spiritual transformations possible immediately. Oh, for that faith that will cry now: "Create in me a clean heart, O God." "Now strengthen me in the inward man, by the Spirit, according to the riches of the glory of God, to the measure of the unsearchable riches of Christ."

THE GOD-INHABITED MAN

"That Christ may dwell in your hearts through faith." Eph. 3, 17.

THERE are the most vital relations between the strengthening of the Spirit and the indwelling of Christ. Without the strengthening of the Spirit the heart of man could never have God as Guest and Lord. The Holy Spirit prepares the house which Christ is to occupy. The house was in ruin, and needed to be restored and beautified. There was much unholy rubbish to be cast out. The heart needed cleansing from secret faults, and to be "sprinkled from an evil conscience." The door opening to communion with God had rusted on its hinges, and screeched its discomfort when the hand of persuasion was upon it. It had to be opened and made to swing easily to let in the atmosphere of heavenly thoughts. The windows had to be washed to let in the light of the glory of God. Their murky coating made the soul purblind and have morbid visions. The inner apartments had to be "furnished with all things pertaining

to godliness." The government of the house had to be changed. It had been rented to law breakers, and had been under the surveillance only of the police force. It was under the ban of the law. It had been ruled by fear, but now it must be guided by "love shed abroad in our hearts by the Holy Spirit." Before Christ could come into the heart as the Redeemer, the Holy Spirit had to change the natural faith which man has in God to a spiritual faith in Christ as a Saviour.

THE MUTUAL DEPENDENCE OF THE SPIRIT AND CHRIST

Christ dwells in the believer through the person of the Spirit. As Christ represents the Father, so the Spirit represents Christ.

(1) Without Jesus Christ, the Spirit has nothing to reproduce in the believer. The ministry of Jesus Christ is the substance or material which is built into a spiritual presence in the heart. Thought is the product of the intellect and the two are inseparable. The Spirit is, as it were, the spiritual intellect and Christ is His thoughts or form or expression. Christ is the contents of the Spirit.

(2) The things with which the Spirit enriches the soul are the gifts of Christ. They are the things which Christ purchased by His atoning death. (3) The Spirit is the Mediator between the treasures of Christ and the needs of humanity. (4) The return of the Spirit to live with man is due to the fact that Christ has reconciled God to man. (5) The Spirit could not come if Christ had not been glorified and returned to the Father. "If I go not away, the Comforter, the Holy Spirit, will not come unto you." (6) In the coming of the Holy Spirit the Father and the Son are active. "I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon Him, whom they have pierced, and they shall mourn for Him as one mourneth for his only son." The Father sends the Spirit and the Spirit helps the sinner to realize the sufferings of Christ. The Father said, "I will put My Spirit within you, and cause you to walk in My statutes." John the Baptist attributes this very act to Christ, "He will baptize you with the Holy Spirit and with fire."

THE INDWELLING OF THE TRINITY

What is said of Christ as to indwelling is said of the Father and of the Spirit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." "He that dwelleth in love dwelleth in God and God in him." "He that hath seen the Son hath seen the Father, and he that hath the Son hath the Father." "The Spirit of God dwelleth in you. Now if any man have not the Spirit of Christ he is none of His. And if Christ be in you . . . the Spirit is life because of righteousness." Here then is the presence of the Three Persons of the Blessed Trinity. The Father dwells in us by His love; Christ dwells in us as the hope of glory; and the Spirit dwells in us to nourish the love of God, and to engender that faith by which Christ is begotten in the heart.

THE INDWELLING CHRIST

"That Christ may dwell in your hearts through faith."

Through faith, Christ Jesus, the new Man of the heart, is born. God by a sovereign act of grace wills it. Through faith man becomes a child of God, secures a Christ-like mind, partakes of the divine nature, and en-

joys the pleasures of God which, as the "best wine, goes down sweetly, causing the lips of those that are asleep to speak."

Faith in Christ makes a man a home for God. Faith brings the Holy Presence into His true temple. A tree without vital force is wood. The body of a man without life is a corpse. A house is not a home without a family. A man educated in Christianity is not a Christian until Christ dwells in him.

Christ lives in the heart, the shrine of the affections, the throne of love, what man's heart is, is the man. The heart qualifies the whole man. The heart is the birth-place of spiritual life. From the heart radiates spiritual power. By it our volitions and purposes are directed. When God has our hearts, He has everything.

The life of the heart is the life of faith. A loving trust is the fountain of our communion with Christ. Christ is formed in us through faith. All spiritual communion and all spiritual reciprocity are conditioned on trust. The heart affectionately trusting Christ gives Christ the power to govern it. "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I

live by the faith of the Son of God." Christian living is fed by continued trusting, trusting every day. By the indwelling of Christ comes the perfect At-one-ment of God and man—the completion of the atonement.

"Though Christ a thousand times in Bethlehem be born,
If He is not born in thee thy soul is all forlorn."

Man grows into the pattern of his ideal—that which is inherent in his soul. The Christ, the Divine Sonship, was perfectly expressed in the historic Christ. Christ tried to divert human worship from His outward manhood, but found the carnal mind unyielding. He had to "go away, in order that the believer might be filled with a larger Spiritual Presence;" that they might have life more abundantly.

CHANGING NATURAL FAITH INTO SPIRITUAL FAITH

The Holy Spirit changes natural faith into spiritual faith. As we first hear of Christ we get intellectual faith in Him. We believe what we hear because believing is reasonable. This belief is not saving

faith. It is not the child of the Spirit; it is the child of logic. It knows the truths of Christianity, it feels their reasonableness, and admires the beauty of their wisdom and symmetry. It is not that faith which is the life of the soul. It has no power to appropriate Christ. It does not live by the Spirit. It has no sanctifying effect. It is the vestibule of true faith. It is the door through which the Holy Spirit enters to bring in Christ. It is natural faith, the faith of the natural man.

The Holy Spirit takes this natural faith, fecundates it, overshadows it by the power of the Highest, and changes it into a spiritual faith and causes Christ to be born in it. The whole man surrenders to Christ, and the kingdom of God is established in the heart. The soul claims kinship with God. Belief is converted into trust, into confidence. Christ in the person of the Spirit becomes the organ of spiritual life in the soul.

The Spirit has strengthened the inward man, and has builded him up "for a habitation of God." We have in us the Spirit of the Son of God—that means the restoration of the soul to the image of God—that means

communion with Christ exalted in glory—that means the favor of the Father through the love of the Spirit—that means being seated together with Christ in heavenly places—that means a life of perfect happiness. It is not a life of sojourning with God, but a life having ever the abiding presence of God.

NOT CONSCIOUS OF A DOUBLE SELF

Christ dwelling in us is so perfectly natural that He with us is one consciousness. The two dispositions of parents are one unit of life in the child. The blood coursing through the muscles is not individually recognized in our feelings. Rational life superinduced on animal instinct does not make a division in consciousness. Fish at the bottom of the sea do not realize that they are in the water. There is such perfect harmony of elements and forces. Such is the new life begotten of the Spirit in the soul. The graft, the inoculation, the overshadowing of the Power of the Highest is so perfect in its assimilation, so natural, that the whole contents of life is one manhood. We know its presence as we know

health in our bodies. We know its entrance and its exalted nature, as when we rise in climbing a mountain, our horizon increases. we know it by our increase of willing readiness to obey God, and the ease with which we do hard duties. We know it by the new qualities of love we get, by the new jewels of truth we discover in the Bible and by the new deeper springs of life we discover in our union with God.

Christ dwelling in the heart awakens His own peculiar fascinations. When Renan was in Rome, the religiosity of the city affected him. Said he, "This city is an enchantress; it slumbers and seems exhausted; there is in these ruins an indefinable charm; in these churches that one encounters at every step there is a tranquility, a fascination almost supernatural. Would you believe it? I am completely changed. I am no longer French; I am no longer the critic; I am unworthy of the role; I have no longer any opinions; I know not what to say about all this." My religious "impressions have awakened here with an energy that I cannot describe to you." What was true of Renan in the midst of churchliness is more in-

tense and exalted in that life where Christ dwells. He touches, awakens, enlivens and makes fruitful all the spiritual, mysterious instincts of the image of God in man. Soul of soul, He is one human life.

**THE GOD-INHABITED MAN AN ENLARGED
MANHOOD**

"For this cause I bow my knees unto the Father . . . that Christ may dwell in your hearts through faith." A believer is the habitation of God through the Spirit. We all believe in soul-growth. We all believe that mind is enlarged by knowledge, discipline and effort. But as the tree is often ennobled by graft, so is the soul by newness of life in Christ. Man can be enlarged by a power which is not of him. A Christian is a man plus the life of the Spirit. As images of God, we have hidden responsibilities, or gems of attributes which grow only as they are quickened of God. There are dynamic forces in the soul which communion with God alone can reveal. "We will come unto you, and make our abode with you." "I will come unto him and sup with him and he with Me." "The glory which Thou

hast given Me, I have given them that they may be made perfect in Me." Christians reflect divine characteristics. The fruit of the branches is to show the quality of the vine.

History proves that in man's mind are hidden possibilities. We all know of blind Miss Keller's own development, and then of her awakening the deaf-mute boy. Out of inane, formless mind, she quickened an intellectual, spiritual boy. In critical moments, as in cases of drowning, the memory has leaped out into fearful vividness, making a living presence out of a dead past. Under the stimulus of fever, gifts of art, poetry, and linguistic powers have appeared in persons who in their normal state had nothing of the kind. The blood-hound can trace the footsteps of the thief days after the tracks are made. A bee enclosed in a box, taken miles away from home, and let go, will return straight to its hive. A train of cattle from Texas, two days without water, five hundred miles from home, in a strange country, as soon as let loose, went direct to a lake ten miles away. Across that distance they scented and located the water. Is it not possible that in the soul are mighty attributes to be awaken-

ed? Are there not seeds of the unregenerated life asleep in the moral soil? the vital chemistry of heaven having not yet touched their germs.

MAN INDEPENDENT OF GOD NOT MAN

Man bereft of God is not man. When man sinned he died as a man. Sinful man is the only creature that can lose his mind. He is the only creature that can become a fool. He is the only creature that can become an idiot. Man was made in being complemented of God. His affiliations with God were part of his manhood. That which made him godly gave him his distinction as a man.

Man was made by an extra creative act. The image of God was superinduced. By that image he was affianced with God and a member of the heavenly family. It was a photograph of God. In the destruction of this image man lost his manhood. By his instinct, an animal is perfect. Its brain is not dependent on another being. Man's spiritual nature, God's image, is a dead organ without God. As the eye without light is not a seeing power, so that which is essentially man is useless without the presence with it of the Holy Spirit. In sinning, man suffered

a catastrophe. He was left as a king without a kingdom.

In his creation, man's authority and dominion over the earth were a gift. The presence of the Spirit of God was a favor. He was superlatively wise and efficient because God delighted in him. He was God's viceroy. When he sinned, he was disrobed of his authority and dominion. The image of God became as a dead eye. It had no correspondence. From that day, the Holy Spirit was only a visitor with love in His heart trying to effect a restoration. Man was not a man any longer—he was a godless man. His soul was left like lungs without air. He was man without humanizing associations. The pitying Holy Spirit visited him to strive with him, to induce him to repent, to come back to God. In coming ages, He dwelt among His people. He appeared in theophanies, rested in the tabernacle and temple, inspired the prophets, but did not abide in men, as He does in the regenerated sons of God.

In view of these facts, how very great, how very important is the return of the Holy Spirit to strengthen the inward man! How immeasur-

ably is man benefitted and glorified by the coming of Christ to dwell in his heart! Man is man again. Yes, man is re-created. Yes, man is begotten of God by the Son of God being "formed" in him. "What is man, that thou art mindful of him? or the son of man, that Thou visitest him . . . Thou crownedest him with glory and honor." In the midst of Thy people, "Thy throne, O God, is forever and ever."

THE RETURN OF AUTHORITY INTO THE SOUL

In Christ, man is reinvested with authority, re-endowed with spiritual power, re-enriched with a new increment of life. The question is, are we willing to seek it with all our hearts? No traits of personal character, no rich quality of mind, is gained except by persistent earnest endeavor. The mathematician requires the discipline of years to master his Calculus. The mind needs years of training before it can intelligently deal with metaphysical principles. Thousands of college graduates never master Kant's Critique of Pure Reason. Leonarda da Vinci could never have demonstrated the hidden gifts of his mind except by intense, agonizing efforts. Huxley said that he knew


nothing about spirit. He would have known nothing about matter, either, had he studied it as little as he had the Spirit. The man who speaks with authority about nature is the student of nature. So the man who gets a clue into the mysteries of the Spirit must die to the flesh and give unflinching obedience to God.

That Christian who will not give five minutes a day to read God's Word will never have an illuminated soul. Not one in ten thousand spend an hour a day in communion with the Spirit. Yet even the feeblest of Christians have had their eyes opened. Even they wonder at the dullness of the unconverted. They will say to the unconverted, "If you but believe in Christ, you will get light, and the truth of God will be revealed to you." The most pinched Christian has felt the quickening sunlight. The poorest seed ever planted in the church has felt a sensation in the embryo, even if it never has shown a budding blossom.

Humboldt observed on the banks of the Orinoco River the children rubbing the dry, flat and shining seeds or husks of a trailing plant until they were able to attract

threads of cotton or pieces of bamboo cane. These naked, copper-colored Indian children used electricity as a plaything. How fearful is the difference between the effects of electricity in the hands of these savages and that of the mighty dynamos of a Westinghouse!

In the use of Christian forces I often think that there is as great a disparity between our ordinary use of them, and of the efficiency which they are designed to have, as there is between this childish play with electricity and its use in the thrift of our mighty enterprises. Is our Christian living an index of "the riches of God's glory," of "the unsearchable riches of grace?" Is our doubting, halting, hesitating and indefinite faith, the height of our possibilities in our communion with God? Do we not live short of our privileges? Do not the birds of secular life pick up the best of God's seed-truths? The feet of carnal thoughts tread the ground of the Spirit into a pleasure ground of the flesh. The sophistry of sensuous things robs the life of spiritual love. The close fist of fearful anxiety opens not to receive the bounties of



God's grace. Perplexing cares and greedy selfishness by low ambition and paltry aims defeat our noble aspirations. As an inferior husband may vulgarize a noble life, so Christianity suffers through degrading alliances.

THE HEART THE HABITATION OF THE FATHER'S
WILL AND THE DESIRES OF CHRIST.

"Your heavenly Father is more willing to give you the Holy Spirit than earthly parents are to give bread unto their children." "Behold I stand at the door and knock; if any man hear My voice and open unto Me, I will come in and sup with him and he with Me." Holy Father, "for their sakes I sanctify Myself, * * * that they all may be one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, * * * I in them and Thou in Me, that they may be perfected into one." "O righteous Father, the world knew Thee not, but I knew Thee; and these knew that Thou didst send Me; and I made known to them Thy name, and will make it known; that the love wherewith Thou lovedest Me may be in them, and I in them." This is our privilege, to possess Christ, His love and joy; to possess by faith and


hope His unsearchable riches; and to live and work in His spirit.

Why we are so poor is that we give Him only a divided heart. Some Christians shelter the whole family of Ananias and Sapphira in their hearts and give Christ but half possession. Some are like Lazarus, they come out of their spiritual death with their grave clothes on, and continue to wear them. The habits of the "old man" of sin as garments infected with evil are their apparel. Is not our Father rich enough to give us a change of raiment?

In our alumni banquets, old men are often heard relating their college pranks and tricks. The old sins are still a sweet morsel. So we fawn on our old sins; buy sweet meats for them, take their pictures and smile complacently as we think of them.

Many Christians are like some foreigners who come to our land. They declare their intentions to become citizens, but they never take out their naturalization papers. They never confirm their good intentions. They see-saw between sensual interests and spiritual loyalty.

Some Christians are like boarding-school



girls, never trusted with liberty except under a chaperon. They never get spiritual liberty. Some Christians fail because of misfit of means to end. You cannot grind stone with a coffee mill. You cannot feed your babe with the diet of the sun-flower. You cannot pull a train of cars by hitching a dog to it. Christians inattentive to the Word of God make awkward misapplications. They often try to live the life of the Spirit by physical methods. They compel the Christ-life to live according to secular customs. Instead of feeding their souls from God's sacramental table, they try to get strength by a few routine forms and fleshy ritualistic gymnastics. You cannot hitch the dog of your own prudence to the royal carriage in which God is, and expect to climb the hill of holy living. Men's hearts grow and are beautified only when they use the methods of the Spirit.

KNOWING CHRIST TO BE IN US

Someone will ask, what are the signs of Christ in us? Your taste. Have you a spiritual taste? Is the Word of God sweet to you? Do you relish communion with God? Is your mind on spiritual things? You remem-

ber the Indian girl, Pocohontas? Before she was twelve years old, her moral taste was changed. She daily met with Christian men and women, and immediately rose out of her Indian morality. She abhorred Indian treachery and cruelty. She embraced Christ and got Christian tastes. Her tastes were so refined that she came at once out of the wild forest and entered the best society of London. She could have been an ideal Mary at the feet of Jesus.

Horace Greeley was very sorry that in his hurry he broke the kite-string of a barefooted little child. He had the Christ-like taste. In the spring, a little boy was observed picking to pieces rags and cotton strings and throwing them by the way that the birds might have them to build their nests. The birds had discovered his loving kindness and were following him. It is not hard to discover whether Christ is in you. What do you do in your leisure moments and in the liberty of the evenings? In what do you find pleasure?

Does your taste spiritualize and elevate your associates? It is said that Titian ennobled men; that Correggio raised children

into angels; and that Raphael restored to woman her glorifying virtue. Tell me, did any one of these men bring out any one excellency that was not in their artistic taste or wrapped in the fire of their hearts? The virtue was born in them and their art revealed it. If the Christian is going to do the greater work which Christ said he would, then there must be in him One "greater than he that is in the world." If Christ is in us, then are we alive unto God. Our influence is holy. If Christ is in the soul, then she is married unto the Lord. She will live in His love, joy and peace. She is honorable, and stands at the right hand of the King as queen in her gold of Ophir. She will be glorious within, wrought in the needleworks of grace. Her worship will be acceptable and the King will greatly desire her beauty.

Do we cultivate a spiritual taste? Have we spiritual discernment and spiritual appreciation? Formerly, the Sulu people ate the oysters and threw away their beautiful pearls. They did not know how precious they were. Have we a spiritual taste to discern rightly the value of spiritual truths? Do we know them to be unsearchable riches,

treasures that cannot be stolen, durable riches? Do we make anything out of them save trinkets? Have we learned with Phelps, that "no large growth in holiness was ever gained without taking time to be often and long alone with God?" Oh, my friends, let us fear lest we become useless, atrophied, spiritually defunct, past feeling, spiritually devitalized.

THE GOD-BELOVED MAN

"To the end that ye, being rooted and grounded in love." Eph. 3:17.

THE text initiates us into the fourth stage of the Christian life. The first stage introduces us into the household of faith where we become the adopted children of God. The second puts us under the direct ministry of the Holy Spirit by which we are strengthened with spiritual power. The third brings Christ into vital affinity with our manhood. He is formed in us. He makes our heart His habitation. He lives in us. The fourth is the enlargement of our manhood—"rooted and grounded in love."

As soon as Christ is begotten in us, we become partakers in the divine nature. As Christ lives in us, we live by Christ. As Christ is the Love of God, so we become God-like, lovely. As leaven leavens the meal, so, intimate spiritual communion changes a sin-loving heart into a lovingly holy heart. "My Father will love him, and We will come unto him, and make Our abode with him."

The love of God is infectious only by contagion.

Love is not the product of human affections. It is a divine plant growing in heavenly soil. It is a spiritual virtue. It is the affection of righteousness and holiness. It is that clean, mutual, pleasure-producing force which sweeps off all impurities from our sky. It is the affection of a child of God. It is a grace from "the riches of God's glory." As sunlight is the efficient cause in the germination of seeds, so the presence of God is necessary to the birth of spiritual love in the heart.

THE CONDITIONS OF LOVING.

(1) Knowing the Father.

There is a very intimate relation between loving and knowing the Father. "I made known unto them Thy name, and will make it known; that the love wherewith Thou lovedst Me may be in them, and I in them." To love as Christ loved, we must know God. That love which was nursed from Bethlehem to Calvary's cross; that love which endured the dungeons of suffering without a murmuring accent escaping its lips; that love

which when plunged into the depth of agony, could say, "Not My will, but Thy will;" that love which when "tossed with tempest and not comforted," could say, "Even so, Father for so it seems good in Thy sight," that holy love which died for the ungodly—this all-resigning love is only possible by knowing God. It is the fruit of our knowing the Father, knowing Him in Christ, knowing Him qualifying all our experiences, knowing Him effecting in us a great divine—humanizing love. This is the love that is the fruit of the Spirit. It is "shed abroad in our hearts by the Holy Spirit."

(2) Obedience.

It is impossible to perfect love in the heart without having in the heart the "spirit of obedience." Love induces holiness; holiness discerns the will and purpose of God; discerning the mind of God begets obedience to fulfil the pleasure of God. Doing the will of God begets more love. Out of loving obedience comes the joy that is unspeakable and full of Glory. Out of joy comes a higher and sweeter love. "If ye keep My commandments ye shall abide in My love; even as I

have kept My Father's commandments and abide in His love. Love in its higher forms, in its mystic power, in its exalted pleasures, in its sweetest harmonies with the will of God, in its abiding, overwhelming strength—these outflowing affluences of God depend on our obedience. The fruit of love is a higher love which lives in deeds and works, which breaks out in compassionate love for the wicked.

Here then is an immense fact. This specific love is a new installment to our human life. It is not inherent in the natural man. It is a new soul-quality. It cannot be in us unless Christ is in us. It cannot be in us unless we know the Father. It cannot be in us unless shed in our hearts by the Holy Spirit. It cannot be in us in its higher delectations except we are filled of the Spirit, endowed with His power and we are yielding loving obedience to God's will.

"BEING ROOTED AND GROUNDED IN LOVE"

This graphic and strong figure is likely taken from the oak. The oak has tap roots which go down into the depth of the earth and also out-spreading roots which give the tree a wide foundation. The two sets of

roots give the oak its powerful strength. They also furnish the tree with unfailing nurture. The out-spreading roots, in a normal climate, are the most resourceful in refreshing the tree, but when there is poverty of water, the tap roots go down deep into the living springs and keep the tree alive in famine.

It is the oak which furnishes Paul with his double idea—"rooted and grounded"—depth of life and a firmness that is irresistible. A man that is rooted understandingly in the truths of love has a steadfast character, and a man that has wide-spreading roots has wide-spreading sympathies and is rich in beneficence. He is strong in will to carry out the sovereign purpose of God and is munificently rich in heart through his communion with God. The tree-tops always resemble the tree-roots.

IDEAS SUGGESTED BY THE FIGURE

These are beautiful analogies between a tree in the soil and a life nourished by love.

(1) As the tree lives in and by the soil, so the Christian lives in and by love. "God is love," and "in Him we live, move and have our being." Rooted in love, we secure

the living water of the Spirit. Through the love of Christ, the Word of God fertilizes the soul.

(2) The soil gives the tree its enduring firmness; so love is the strength of man's heart. "Love is strong as death," "a very flame of Jehovah." Love is the one thing which abideth for ever. Steadfast and firm, "all the substance of a man's house," cannot shake it from its anchorage. "Now abideth faith, hope, love, these three; but the greatest of these is love." "Who shall separate us from the love of Christ?" "We are more than conquerors through Him that loved us."

Living in the love of Christ and charged with spiritual affections, the soul gets all the qualities of divine health. Intimacy with God enables man to live a clean and honest life in the open air of truth. The soul's capacity for virtue is enlarged. The heart gets strength enough to forget self in the interest of others—strength enough to live by faith in the Son of God—strength enough to confess a fault and think without prejudice—strength enough to subdue inordinate passions and keep the judgment

steady. One man with forgiveness will conquer more than a thousand with force.

"All the love that man can know,
All that in angel breast can glow,
Compared, O blessed Lord, with thine,
Eternal, infinite, Divine."

(3) In the roots of the tree, while in contact with the soil, vital chemistry is active making sap to supply nurture for the tree. So, while the soul is rooted and grounded in love, that Spiritual chemistry takes place which vitalizes the Word of God and prepares it as nutriment for the Spirit. "Abiding in His love," the soul's affections are fed by the virtues which go out of Christ. It is this divine suffusion of the soul which gives the Christian authority—strength to forgive the sins of others—strength to imitate Jesus Christ, trusting that goodness will overcome all evil. Spiritual life grows only by being rooted and grounded in love. Roots in contact with the soil convert the dead into the living.

(4) The tree with its wide-spreading roots gathers moisture from every point of the compass; so the heart grounded in love draws in the material of love from all experiences of life. It sends out wide-spread-

ing sympathies like mighty tentacles and gets food from all the qualities of the love of Christ. It will draw love out of all the bitter trials of sorrow. As seed in a garden, we are planted in the love of God that we may be surcharged with it, that we may breathe it, live by it, and that we may be imitators of God as dear children.

(5) Trees that have deep roots grow high and trees that have out-spreading roots grow wide-spreading branches. The tops are like the roots. A tree that has luxuriant roots has a luxuriant life above the roots.

The greater the conceptions of the intellect, the greater do they move the heart. Much of the strength of Christianity is in its great truths, its grouping of truths, truths brought here by the God-man. If the emotions, the vigils, the tears and pleadings of Christ have intensity, it is because of His grasp on reality and His keen penetration into the truth of things. His all-knowing mind made it possible for Him to have all sympathy. Knowing every heart, He had in His sorrows the tears of every heart. If Kossuth aroused our sympathy for Hungary, if John Bright stirred waves of thrill-

ling emotions for the working-man, and if Henry Berg, within our hearts, made the dumb animal cry out for mercy, it was because of the intensity with which they thought on the subjects. Yes, the regenerator of the world is heart power, truth surcharged with sympathy, truth fertilized with fellow-feeling.

The Lacedemonians, who were a poor people, offered a lean sacrifice to their gods, while the Athenians, who were wise and wealthy, offered costly sacrifices. Yet in war, the former were always masters. When the Athenians asked the oracle the reason of their defeat, the oracle replied that the Lacedemonians gave their hearts to the gods, and the Athenians only gifts.

Love power is growing. By all thoughtful men, guns and swords are recognized as a curse to civilization. The ethics of sympathy with men is sweeping around the millions. The great men of to-day are the Ben Adhems—they who love their fellowmen.

It was once eloquent to remark that the British drum-beats could be heard around the world. To-day, drum-beats are humdrum. Our drum-beats among savages are

nothing but the noise of pride. Many of the soldiers of civilization are showing themselves cut-throats. Gun powder is clouding the island gardens of the ocean and the canteen is festering that humanity which was praised by the medievalism of Spain. There is no Christian Christlike enough that war will not put the devil in his feelings. You cannot shoot a fellow man that the gun does not kick you. There is no pagan so low that he cannot feel the hand of kindness. You never gave an enemy a cup of water that you yourself were not refreshed.

Once when a Roman general caught a few barbarian spies, instead of crucifying them, he ordered them to be taken through the army and streets of Rome. He then sent them back to their savage captain. They told their master that war was useless. They had seen a nation of kings.

Oh, that the heathen of to-day could say that they had seen a nation of Christians! Yet Christian intelligence is growing. The sovereignty of love inoculated with the righteousness of Christ is enlarging. The Pentecostal sounds from Heaven are vibrat-

ing, creating the delicious music of the heart. Under its intonations all of life will be filled with melody. The spirit of man is mellowing. A Hebrew or a Greek could love but a tribe. The divines of the sixteenth century found no heaven for an infant Turk or mercy for a Catholic. Our colonies believed in liberty for all except the negro, and Roger Williams, who championed all mankind, had to run for shelter among the Indians.

Christ is leavening the heart of humanity. All creation and confessions of faith are looking wistfully for redemption. Men are more and more rooted and grounded in love and so have ever a higher and nobler humanity.

(6) In the roots begins the mysterious process of assimilation. The rootlets draw the moisture, and convert it into sap. The roots impart to the water their own specific qualities. The vital forces carry this converted liquid into every fibre of the tree. Everything that is drawn into the tree by the roots or absorbed by the leaves, is assimilated and partakes of the nature of the tree. So, having the love of God shed abroad in our hearts, and being partakers of

the divine nature, and then rooted and grounded in the realm of divine love, everything in us by spiritual assimilation becomes lovely. We may live in bitter waters and in a poisonous atmosphere—all the spleen and venom of hell may diffuse itself through social life; but feeding on the love of Christ, all the malign forces of hatred are assimilated and transformed to nourish the man of God in the soul. Love transmutes all experiences to feed love. Having the love of Christ in our hearts, the food which feeds the serpent is changed to feed the saint. The rude tramp of the foot on the floor becomes music in the piano. Saul becomes a prophet among the prophets. "Behold, what manner of love the Father hath bestowed upon us that we become the children of God."

(7) Love as a mighty coalescing force. Love causes all things to work together for the good of them that love God. The strategic power of Love's good will is ever turning the greatest defeats into victory. As on Calvary, the seeming greatest downfall of righteousness in all ages is changed to the very triumph of righteousness. Love manipulated and knitted together all the silent

forces in the depth of moral reason and out of death, righteousness comes to reign.

Love is a communion. Love is the sun and the soul is the flower. The sun gives and the flower gets all its variegated beauty from the gift. As Christ sheds His grace upon the heart, the soul gets its cardinal colors of love, joy and peace, the beauty of holiness. The soul and Christ live in the dearest communion and the sweetest intimacy. The soul exclaims, "Oh, Christ, thou hast ravished my heart." And Christ answers, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Then comes the effect: "We all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory into glory, even as from the Lord the Spirit."

LOVE AS A DESTROYER AND A BUILDER.

"To the end that ye be rooted and grounded in love."

(1) Love as an expulsive force. Love is a new affection planted in the heart by the Holy Spirit to supplant the weeds of sin. It is the most spiritual reality felt in the life

of Christianity. It is the sovereign power of Christian progress. It is a gentle force. It grows until it fills the heart so that there is no room for anything else. Love never plucks up an evil by the roots—it starves it.

When the garden of God is overrun by thorns and thistles, the bitter weeds of ill-humanity, the Holy Spirit plants there the sweet flowers of love. Love is the national flower of the kingdom of heaven. Wherever it is growing it crowds out evil from the heart. It wears the coat of arms of Godship. It is the demonstration of Christ in the soul. It is mighty through God for the pulling down of the strongholds of sin.

Love resists evil in one's self as well as in others. It crowds out of the heart self-righteousness and every other selfness which has been poisoned by the enemy of the soul. The heart, God's flower-garden, has become rank with the weeds of revenge, hatred, malice, non-forgiveness, and the fruit of the Spirit was all worm-eaten. It had to be replanted, and God planted it with the seeds of love. Love is slowly possessing the ground.

(2) Love is the most revolutionary

force known to man. It has turned the world upside down. It has changed the front of the moral universe. It has set in motion all the purposes of God to secure the redemption of a lost world. Before it was manifested, the whole history of man was the history of violence. Violence was the spirit of all ages. Love overthrew the whole régime of the past. It cast out tyranny and defeated the rage of the heathen. It set up a new code of morals. Its tenets are: "Love your enemies." "Cut off all evil speaking." "Be not angry." "Resist not evil." "Overcome evil with good." "Take no oath." "Judge not." "Pray for those who persecute you."

"This is radical, colossal and fundamental revolution. It changes the supreme government as to thought, habits, customs, disposition of diplomacy, and brings to subjection every power that held sway over the soul of the ages. It is a new vital force on the earth: the breathing of the living God to animate and give growth to a new spiritual race.

(3) Love is the most affluent evolutionary force. "Rooted and grounded in love"

signifies a ceaseless growth, an ever wider spreading of the branches of the Messiah's kingdom. In love is the Omnipotence of the Holy Spirit. In it potentially are all the vital possibilities of the Spirit-world. Out of it are unfolded all the magnificent and sublime traits of a Christian character. It is God's radium, ever throwing out its wealth of life and still increases. Out of it comes all the illumination of the heart which discloses virtue in men and the greatness of the gentleness of God. Out of it are evolved all the elements of irresistible beauty. The love of God is pouring itself into the hearts of men, and definitely and distinctly there comes forth a vast humanity—a moral cosmos out of a moral chaos. In every to-morrow is stimulated a new newness of divine grace—a new glory in the mission of Christ. Out of love heaven is evolved.

THE SPECIFIC CHARACTERISTICS OF SPIRITUAL LOVE

The love of Christ, by its vital evolutionary principles, makes a new epoch in the history of creation. It is the essence of re-

generation which produces a spiritual race. It can only be in men who are partakers of the divine nature. It has its distinctive attributes.

(1) It is a love which is not of us, but which we assimilate. We get it by being rooted and grounded in it. Our love is not spontaneous or self-produced. It is the effect of the love of Christ. "We love Him, because He first loved us." The kindness and grace of God are its springs; we draw it up into ourselves.

(2) It is mysterious in its origin. Like all life, its roots are hidden. It is first revealed as the benevolence of a Holy God for the wicked—love for the unlovely. It passeth understanding. Even the holy angels view it with the delight of admiration. It is an affection born in "the depth of the riches both of the wisdom and knowledge of God."

(3) It is mysterious in its motive. What was the motive of the dear Christ when He reached out to us the gracious hand of His love! It was to an accursed man, an enemy, a condemned criminal, that Jehovah said, "I will love thee freely." "I will be as dew

unto Israel." What motive could a holy God have in loving, hating, ugly sinners! "Now when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, live, . . . Yea, I swore unto thee, and entered into covenant with thee, saith Jehovah God, and thou becamest Mine."

(4) It is mysterious in its effects upon sinners. It changes a hater of Christ into one who will leave father and mother and all things that he may win Christ. Jesus Christ comes from heaven on wings of love and touches the persecutor and turns him into a living sacrifice to serve Him. Oh, amazing power! Unseen He moves the heart. "Whom having not seen ye love, in whom, though now ye see Him not, ye joy with joy unspeakable and full of glory." When the apostle told us to "Walk in love, as Christ also hath loved us," he knew that the love of Christ would transform us into the image of God's dear Son. He knew that the love of Christ was the all-conquering force that would vanquish enemies and drive out of the heart all hatred.

The love of Christ shed in our hearts has

the effect that Elijah's mantle had on Elisha. Elijah found Elisha plowing, "and Elijah passed by him, and cast his mantle upon him: and he left his oxen, and ran after Elijah, and said, let me, I pray thee, kiss my father and my mother, and then I will follow thee; and he said unto him, go back, what have I done unto thee?" So it is. No sooner are we touched of Christ's love, or get a glance at the tender love of God, than we want to follow Him and cling to Him. Oh, that we might see the beauty and blessedness of this love!

Christ's love constrains the soul. It takes the man captive. "The love of Christ constraineth us." The love of Christ, while it ravishes the soul with its sweetness, is holy and incorruptible. It is the power of ineffable goodness. It constrains the soul to love, to put away all bitterness, to depart from evil, to come out of darkness into the marvelous light of the children of God, and to do all things for the glory of God. It constrains the soul to follow Christ through afflictions and necessities, through labors and watchings, through good reports and evil reports.

(5) It is eternal love. He loved us through His foreknowledge. "Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." For us, what a gracious choice was this! What loving good will! What espousals of redeeming love! What sweet odors from the shores of eternity!

(6) This love is a changeless love. It is the love of Christ in us. His love is abiding. Natural love is spasmodic. Men espouse in burning love and hot affections, but these are fickle and grow cold. Christ is not so. "Having loved His own that were in the world, He loved them unto the end." "I am persuaded that neither death, nor life, . . . nor any other creature can separate us from the love of God, which is in Christ Jesus, our Lord." The soul is betrothed unto God, in righteousness, in judgment, in mercy, and in faithfulness for ever.

(7) The love of Christ is genuinely sympathetic. There are four kinds of sympathies. There is the sympathy of tender words; there is the sympathy of real sorrow with other people in their sufferings; there

is the sympathy of fellow-suffering, mutual distress of hearts bearing like afflictions; but there is a sympathy which by its fellow-suffering takes upon itself the burden and relieves the other of his afflictions. This is the sympathy of Christ. "In all their affliction He was afflicted; and in His love and pity He redeemed them and carried them all the days of old." In His love is found every element of sympathy. "Himself took our infirmities and bore our sicknesses."

Here then is a love not of this earth. It is something assimilated by the soul; it is spontaneously prompted by the nature of God; it is mysterious in its motive; it was eternally in the purpose of God's gracious thoughts; it is mysterious in its efficacy over the lives of men; it is a power which overwhelms the soul as no other incentive known to man; it is a love that converts the soul into the image of Christ; it is a changeless and sin-bearing love. It is an unknown quality of the natural heart.

A LOVELESS WORLD


Spiritual love is a power in the believer but not of him. The step between the animal and a rational being is no greater than

that between the natural man and the spiritual man. The love of God shed abroad in our hearts makes as great a distinction as reason did when it was superinduced upon animal life. Love is the greatest thing in the life of man because it is God.

When the devil took Christ into a high mountain to show Him the kingdoms of the world and their glory and to offer them to Jesus for His worship, the evil spirit knew nothing of the highest kingdom, the kingdom of Love. He said, "Yonder is Egypt, with her rich valley of the Nile and the wealth of centuries; there Greece, full of art and literature; there Persia, the land of great history and magnificence; there Rome, the land of dominion and authority, and yonder is Babylonia, the seat of genius and ancient learning;" but the tempter omitted that empire in which is the wealth of God, that of Divine love. Christ looked within the heart, and saw there the eternal kingdom that will not pass away, and said, "Get thee behind Me, Satan." In that choice did Christ show in Himself the wisdom and power of God. The kingdom of God's love is the most beautiful and rich.

The world makes progress in manhood, not by mental power, culture, acuteness, arts and sciences, but by the love of Christ. Christ found the world a furnace of selfishness. Except in spots where the Word of God was in authority the earth sheltered a race of cannibals. In the absence of Christ it is yet cannibalism. In Africa, poor slaves have their hands chopped off if they fail to furnish sufficient quantity of rubber. In America, the heir to the greatest number of millions in our land said, "We must cut down nine hundred and ninety-nine small men to feed one." That is cannibalism. The world is yet anarchy or Christ.

The cultured people in the time of Christ found human blood very sweet to their taste. The two most educated races in the world for two centuries drew their sweetest happiness from the sufferings of men fighting tigers and lions in the amphitheater. The Greeks were wonderfully refined in their taste in art, oratory and literature, and the Romans were not much behind them in intellect, but the sense of pity and tenderness in the face of cruel sufferings was as ugly there as in hell.



When the wolfish Pizarro swept down upon the Peruvians and wiped out an innocent race, he had all that intellectual manhood could give him. You may say that his illegitimate birth, his being an outcast, his being a swinefeeder and a pirate were only things to whet his avarice, to make him a cold-blooded murderer. That will not solve the source of cruelty; for at that very time, cultured Spain was enjoying her blood-thirsty Inquisition. Her nobility revelled in torturing men and women and in bull-fights. From the days when the mild and harmless Magi were slaughtered by Oriental despots to the bear-baiting which Queen Elizabeth so much relished, the savage taste for cruelty furnished the most delectable feasts to Christless men. Yes, the Elizabethan age was the age of high intellect and also of beastly savageness. Even yet millions of Americans have a lust to witness a hanging.

The tenderness of true love is a Christian product. Plato knew nothing about it. The ethics of Aristotle have but a vague hint of it. Lactantius was right when he told the heathen philosophers that "Of such things your philosophy teaches nothing."

THE GROWTH OF LOVE

At the dawn of Christianity, love was so strange a thing that it was the supreme sign and badge of a Christian. "By this shall all men knew that ye are My disciples; that ye love one another." The heathen noticed this and said, "Behold how these Christians love one another." As the love of Christ opens the eyes of the heart, such men as Telemachus began to feel compassion, and endeavored to stop the cruelties of the arena.

The growth of spiritual love in the heart is a thing not difficult to illustrate.

First of all come the child-widows of India. They are morbidly dead to love. Doomed to a life of unpaid-labor, of fasting, of solitude and of disgrace, they have not the sense of loving, nor feel the merit to be loved. A Christian speaking to such people would seem a discontented fanatic to be cured by the whip or life of drudgery.

Just on the verge of these child-widows, we find a class of negroes noticed by Mr. Cable in his essays on the chain-gang system of the Southern prisons. A maltreated negro is brought to court to testify. He says that he had not been whipped very hard, nor

very often, and that the food was tolerably good. To us who understand how a human being ought to be treated, the answer of this negro is full of sadness and darkness, and draws from our hearts tears of pity. A human soul accepting in peace the whip of monstrous injustice! Oh, the antipodes of the heart of Jesus Christ! In the absence of our Christ there is scarcely a shade of difference between America and India.

Far above the man in the chain-gang we find a slave-boy who has learned to read and has learned of Jesus. His name was Fred Douglass. His master was about to use the whip on him one day when the slave-boy straightened himself, and said, "Do not strike me." The lash did not fall. The master detected a new terrible meaning in the slave's words. Somehow Christ had made the slave conscious of his soul, and the soul had come out in consternation against cruelty. Fred is many miles above the chain-gang.

Years ago a young woman who had been brought up in Christian refinement committed suicide because her mother had struck her with a whip. Dr. Swing told us

in a lecture: "The lash had passed wholly through her body, and had bruised and mangled her heart." In her society, the love of Christ had generated a great sensibility against the infliction of suffering, and when brute force touched her, it unbalanced her reason.

Would you believe it? I saw in Kansas City, in the Stock Yards, two fat, beautiful steers crying. Piteous tears were rolling down their faces. A young man said to me, "They have been brought up by my sister and treated as tenderly as little children, and to-day they have been whipped and beaten, and they do not understand it." What a gift to our human hearts was the love of Christ! When God comes to the soul He breaks up the darkness of unfeeling ignorance.

In a recent account of East End, London, it is recorded that former degradation is not there. Though it is still a sad place, it is much softened by Christian influence. Years ago, Lord Shaftesbury went with a young clergyman through its wretched slums, and having seen them, said to the young man, "Plant here a ragged school and draw on

me for the first hundred pounds." Instantly the religion of love bore fruit. The desperadoes are now the guardians of the mission. One rector says, "There are as bright specimens of true Christian life in White-chapel as in any parish in the entire kingdom." Christian love elevates and refines; it has in it all the true grandeur that makes for human progress.

I challenge you with a statement. All the intellectual forces of the ages, separated from this specific love of God which is shed in the heart, have never regenerated the moral instincts of a savage. The president of Harvard tells us, in substance, that all the intellectual forces of that University, or of any other, cannot make a drunkard sober; cannot make a licentious man pure; cannot implant a thief with the principle of honesty; cannot change the instincts of a vulgar man to be inborn refinement. Yet I have known of an ignorant servant girl turning a mansion of moral coarseness into the tenderness of Christian refinement. That servant girl, by prayers through the love of Christ, does more fundamentally to elevate mankind than a university.

"Oh, happy peasant! oh, unhappy bard!
His the mere tinsel, hers the sure reward.

Upon the arena where the Roman nobility witnessed and savagely delighted in, the carnage of human suffering, princes and peasants kneel together, tenderly loving each other, and worship the Christ who has baptized them with His love. When Daniel Voorhees, United States Senator from Indiana, was received into the church, he kneeled down at the altar with a colored washerwoman. His honors and oratory were nothing in the face of God's grace. The love of God brings down the haughty looks of the proud, and lifts up from the mire the lowly to the level of the highest. If the human family is marching up, it is because the love of Christ is in its heart.

With what tremendous force does the longing desire of the apostle enter our hearts! "That ye, being rooted and grounded in love." We love Christ because He hath shed abroad His love in our hearts. Without this love the world is morbidly dead. Rooted and grounded in this love, we enter into fellowship with all that is elevating and refining. As sweet

music satisfies the ear, so this love fills our longing and languishing desires. Rooted and grounded in this love, we enter an assured communion with God. "His loving kindness He will never take away." Rooted and grounded in this love, Christ will ever be in our minds; we will ever keep His commandments, and on earth there will be none that we will desire beside Him. His will will be our delight and His service will be our chief joy. Rooted and grounded in this love, we will ever realize greater love. As astronomy corrects its own errors, so higher love in refining the soul is ever correcting the faults of a less love. Rooted and grounded in this love, we will turn often to worship Christ, highly value special tokens of His favor, grieve and mourn if He withdraw His face, and rest not until the light of His countenance is shining again in our hearts. Rooted and grounded in this love, we will see God's image wherever it may be, and love its appearing in the poorest as in the richest. "Thou hast put more gladness in my heart, than in the time when their corn and wine increased." Rooted and grounded in this love, we will strive to be

like Him in charity, in good will, in unselfishness and in helpfulness to the needy. We will publish His name and extol His excellencies. We will find in Him a feast of fat things, a balm for our bruises, cordial for our fears, a cure for a wounded spirit and pleasure in suffering for His sake. We will find in Christ a lover "fairer than the children of men."

THE GOD-ENLIGHTENED MAN


"To the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that passeth knowledge." Eph. 3:17-19.

WHEN Christ came to dwell in the human heart, He entered as light—"the Light that lighteth every man that cometh into the world." Deep in our nature God has planted a passion for light which is never satisfied until the Light of life, the Light of the glory of God, shines within us as the growing beauty of holiness.

Love is the Flame of Jehovah. Christ is its manifestations. Christ in the heart is the illuminating Love—Flame of God. The most powerful thing about a flame is its light. The mightiest attributes of Christ in the soul are those which enlighten.

As a sweet, loving person in a home makes that home lovely, so the loving Christ in the heart sheds the love of God through the whole personality. That love was a new light of man. It was the most wondrous thing in the history of the human

race. As Christ grows in the heart, the light of love grows stronger and stronger, until it opens as the eyes of God within the soul. It purifies the heart to see God. It is enlightenment. It strengthens the heart to know God to know His love. Spiritually, man knows only as far as he loves. As the love of God fills the heart, knowledge of God fills the understanding. Love is the light of the soul. The darkness which covers the earth is hatred. The love of Christ is shining in the darkness of sin. Love lights the candle of the soul. John saw this truth when he said, "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." What then? "Being rooted and grounded in love," the soul is strong to "apprehend." Great love is followed by keen spiritual intuitions. If God is love, He is to be known by loving. The less love knows Him the least; the greater love has the fuller knowledge of Him.



John was noted for his love. He was the beloved disciple, and he called God Love, and he called Christ the Word of Love. John saw what other disciples did not see. He saw in the Word of Love vast number of things. He saw in the Word—the law of righteousness and the spirit of justice, all the gospel of prophets and the themes of poets, all the Utopia that Arabian, Greek and Judean mind could dream—all species of benevolent wisdom were in Him like the flower-leaves of the rose on one bud. In that “Word” were the law and the gospel; and more, a baptism of the Spirit and of fire; and more, a rich communion with the Father and with the Son; and more, all the sweet influences which, like fragrance, rise with a Christian civilization, all truths of human redemption which are to cover the earth as sunlight covers the mountains. John saw all of this in the WORD because he loved much, because he was a God-enlightened man.

(1) Spiritual Love Strengthens Man to Discover the Love of Christ. Christ is His own discoverer. “Being rooted and grounded in love, may be strong to apprehend

. . . the love of Christ." This is a most significant figure.

A tree rooted and grounded in the earth is in touch with all the water of the earth and oceans. When the tree is small it is filled with sap and running over through the leaves. When it is four hundred feet high and wide-spreading, it is still filled and running over. It may live three hundred years or five thousand years, and every year of its long life, it knows no famine of water. The earth, the spring, the rivers and oceans are just as full of moisture. The deeper its roots and the wider they spread, the stronger is the tree "to apprehend" the water resources of the earth. How graphic, terse and forcible is this image to express the soul's relations to its spiritual resources. Like the tree, the deeper the soul sends down its affiancing forces into the love of God, the more it can apprehend the immeasurableness of the riches of grace, the vastness of God's glory and the unsearchable riches of Christ. The depths of God's love in the soul enlighten the soul to see other depths to come. "He that dwelleth in love, dwelleth in God and God in him."

"He that loveth not, knoweth not God, for God is love."

The true study of a Christian is the Science of love. Love is discovered by the heart and not by the intellect. "The pure in heart shall see God," and "God is love." "The meek will He guide in judgment and them will He teach His way.

THE POWER TO SEE THE NEED OF THE
CHRISTIAN

The greatest gift that a man can have is the gift of seeing. All progress in civilization and in spiritual life is secured by keener observation. There is an unseen world touching elbow with us. Elisha knew this, and he prayed that his servant's eyes might be opened to see it. All who live by faith walk as seeing the invisible.

The Spanish Jews have a silver key of David bearing the inscription "God shall open, the King shall enter." As to the Christian, the key is the Word of God; the door is the entrance to man's heart: He who opens is the Holy Spirit; and He who enters is Christ, the King of Love.

Paul felt the need of superhuman

strength to understand the gospel and the love of Christ. The Psalmist had felt the same and prayed, "Open thou mine eyes that I may behold wondrous things out of Thy law." The Christian is "to know the love of Christ which passeth knowledge."

This understanding is a secret of God. Christ said, "No man can come unto Me except the Father draw him." "The Son of God hath given us an understanding that we may know Him that is true." "Ye have an unction from the Holy One, and ye know all things." It is God only Who can shine "in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." "In that same hour, Jesus Christ rejoiced in the Holy Spirit and said, I thank thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and the understanding and didst reveal them unto babes."

Some of the things which we are strengthened to apprehend are: "The mysteries of the kingdom of heaven." Matt. 13: 11. "The knowledge of the Father." Matt. 11: 27. "That Christ is the son of the living God." Matt. 16: 17. "The mystery of

the will of God." Eph. 1: 9. "Full assurance of understanding." Col. 2: 2. "That we should be like unto Christ." I John 3: 2. "The mystery of the glory of this mystery among the Gentiles." Col. 1: 26, 27. "The riches of His glory on the vessels of mercy." Rom. 9: 23. "The things that God hath prepared for them that love Him." I Cor. 2: 9. "That we have our petitions answered when we pray." I John 5: 15.

Many other such things we are to realize by the help of the Spirit, but the greatest strength we receive is that by which we "know the love of Christ." Herein is the real, magnetic, spiritual force which draws men to run after Christ through peril and sacrifice. Can His eloquent words hold the heart? Can His miracles fascinate the mind? Can His spotless purity or the perfect beauty of His character charm our taste? All these have caused a revival of literature, but never conquered the heart. His love is the secret. It is His love that carries with it spiritual mastery. It was the love He breathed in His thoughts, the love He revealed in His ministry, the love that carried Him through Gethsemane,

through His death for the ungodly and the love that would not forsake Him when men ostracized Him from the earth. It was love that glorified His face before men, that sweetened His society, that put music in His voice and healing virtues in His touch. It was love that anchored itself in the hearts of men, making a band strong and tender, a friendship which neither the adversaries of time nor the storms of the judgment can wrench from its foundation. In the deathless love of Christ there is something that transfigures our lives.

This is the force that affected Tissot. He said, "I have abandoned the idea of illustrating the life of Joan of Arc, and also renounced the Bonaparte Intime. This would have been very interesting to reconstruct, but when one has passed ten years of his life with the most sacred subject that exists, all else appear puerile and commonplace. Even the most extraordinary adventures of mere human beings then leave you cold and indifferent, and further, I believe in inner voices. Do not smile, I pray you, I believe in the irresistible destiny which urges one to act in one way or an-

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other." Christ grasps the soul with vital fascination of His love and He holds every one that He touches.

(2) Spiritual love strengthens man to know, to understand the love of Christ. "To know the love of Christ which passeth knowledge." Like alone knows like. It is one thing to discover love, it is another to know it and understand it. Columbus discovered America, but he did not know what he had discovered. Parental love only understands parental love. Filial love only understands filial love. Likewise, only he who is inwardly strengthened by spiritual love knows the love of Christ.

The three disciples saw the glory of Christ in His transfiguration, but it was a mystery to them. Paul saw the person of Stephen enveloped in a halo and his face glowing as that of an angel, but he could not comprehend it. Afterward when their own hearts were transfigured by an inward illumination through the Holy Spirit, then they understood the mysteries of the glory of God shining in the faces of Christ and Stephen. When they themselves were suspended in the cloud of the glory of the love

of God and the light of its infinite power flooded their hearts, the Holy Spirit pouring it forth, then they knew the love of Christ. They knew its quality, its inspirational forces, its transforming and its transfiguring energies. They understood something of its intensity, by the sacrifices it inured them to endure, by its tender sensitiveness and by the peace it brought the heart while it was plunged in great sufferings. They understood the good will of God for His people, the vastness of the treasures of His gracious purpose in behalf of His children. They being rooted and grounded in love, were able not only to apprehend the love of Christ, but to know it, to understand its strength and quality.

STRENGTH TO KNOW THE LOVE OF CHRIST

“To know the love of Christ which passeth knowledge.” Few Christians realize the greatness of the love of Christ, its intrinsic worth in the heart. They do not feel the need of spiritual strength to understand it. But without the strengthening of the Holy Spirit, we do not know love. We do not know the “law of the spirit of life in Christ Jesus.”

A Christian lady was longing and yearning for an experimental knowledge of Christ's love in her heart. She knew it to be the gift of God, a grace to be received by the Holy Spirit, but she had not tasted it. After much prayer, she said, "One day while at prayer, Christ came toward me from the throne, took me by the hand, and I arose; we stood before God the Father, who united us in marriage, and wrote my name in the Lamb's Book of Life, which seemed to stand for a certificate. Then Christ put on me the robe of His righteousness, the wedding garment, and I was clothed upon in pure white. He made all things mine and opened to me the boundless storehouse of His grace." She got the blessing when she made a complete surrender of herself to Christ.

Bishop Butler, the author of the "Analogy," did not see the sufficiency of Christ until he was on his death-bed. A brother minister directed him to the blood of Christ as the peace-maker between God and man. He exclaimed, "Why did not I see that before? I have read that a hundred times, but never saw it until now." Schleiermacher,

who thought religion a thing of the feelings, though a keen philosopher, did not see the infinite love of Christ in His vicarious atonement. His large heart and sweet soul did not bring him peace. He was old when he saw the virtue of the death of Christ. Bronson Alcott, the transcendentalist, would save men by the efforts of their reason. On the brink of the grave, the love of Christ in His personal atonement dawned upon him. He, while in our pulpit, talked about it as if he had discovered a new and strange thing. The Spirit it is that reveals Christ.

The Spirit is the Oculist of the soul. Some hearts have cataracts on their eyes; some have aberrations; some are purblind; some are far-sighted and overlook what is near; some see double; some are color blind; some have oversight; some have weak eyes or fail to focalize. The Spirit takes away all impediments, vivifies and gives the eyes singleness to see. He tempers the eyes that they see marvelous things in the Word, things new and old, things hidden from the beginning of the world, and things the heart has never conceived.

My friends, have you come to God's Delectable mountains. Have you studied the science of infinite love? Can you say, "I know whom I have believed. I was blind, and now I see. I was dead and am alive. I was a slave and am free. I was an enemy of God and I love Him. I would pull down everything that was up and now I would build everything that is down."

Here is a Christian who saw through a glass darkly, saw men as trees walking, but now he is living in the light of the Spirit. He says, "Once Christianity was outside of me; I made a show of it in the flesh. I repented of my sins, but I did not love holy living. I had faith, but it did not enrich my heart with the love of God. I had a love of men which is called philanthropy, but there was nothing in it to make me work for the happiness of men. I prayed, but I did not realize God. I read my Bible, but I got no spiritual food out of it. I was easily offended. I found occasion every little while to find fault with my pastor. I paid my club dues, my literary club dues and the loan association, but the church got what was convenient. I was like a worn out sew-

ing machine. I was hard to run, wearied the operator; was constantly out of order; the repair took more time than the work; and I was not to be trusted to do any kind of fine work. I knew no pleasure in believing, or joy in the Holy Spirit. But I came to a day of painful discoveries. I found myself to be a mere white-washed Christian, without any real change of heart, knowing nothing of the baptism of regeneration, or of the work of the Holy Spirit. I was poor and wretched and did not know it. But the kindness and love of our Saviour appeared unto me, and according to His mercy He saved me. I was renewed and transformed. The love of God was shed abroad in my heart. Now I am a new creature in Christ."

(3) Spiritual love strengthens man to appreciate and interpret the love of Christ. "May be strong to apprehend with all saints" the love of Christ. Love is communicative. It is the affiancing force of a community. It is the social quality of the heart. It is "with all saints." It does not live for self. It interspheres. It is a forth-going power having its outlets among men. Its cunning is in its sympathies. It liber-

ates slaves; it closes moral and physical sweat shops; it lessens the weariness of toil; it unfetters men from the petrifications of superstitions; it bears one another's burdens; it causes darkness and atheism to surrender; it reaches from top to bottom of society. It is the disinterested love of Jesus Christ which works through reason and friendship, through sweetness and light.

Spiritual love strengthens the believer to interpret the love of Christ to others. Through believers it breaks out in charity. Love loving is the interpretation of love. The love of Christ is a mystery to the world outside of "all the saints." It is not understood. It is not appreciated. It must be interpreted by those who have it in them. Who can understand the holy love of God for the wicked? Only those who are partakers of the divine nature can. They must reveal it, and to make this revelation, Christ must be in them with all the unsearchable riches of his comforting grace.


THE VEIL TAKEN FROM THE FACE

The Israelites were deficient in spirituality. They were not strengthened inwardly by the illumination of the Holy Spirit. They

could not look on the shining face of Moses. They were inwardly so dissimilar to God that they could not look on God's glory in the face of their mediator. When the inward man is strengthened by the Holy Spirit, the veil can be removed. The glory behind the eye-balls of the soul can look at the glory shining in the face of Jesus Christ. It is God looking at God. With the love of Christ within, we can look steadfastly at the glory, "the glory as of the only begotten of the Father, full of truth and grace."

A look at ancient and modern literature will help us to see the deeper depth of the spirituality of modern thought. Compare ancient and modern poetry. The creative soul of the ancient was busy about the marvelous things that are real. Compare Gray's *Elegy* with a hundred lines of Homer or Virgil. His poetic mind was concerned with the solemn scenes of human life, theirs with the legends of Achilles and Æneas. Gray needs not borrow from imagined divinities or supernatural scenes. His spirit was so deepened that he saw God in the ordinary things of life. The setting sun, the curfew bell, the lowing herds, the ivy-mantled tow-

ers, the romp of children, the boast of heraldry, the pomp of power, the storied urn, the maddening crowd—all are so woven together that the wealth of thought of the reality despises the toggeries of classic days. Simple truths make old wonderland empty of all true riches and magnificence. The Spirit of God in man unveils the eyes to behold wondrous things in friendships, in loves, in patriotism, in the oneness and goodness of God, so that mental conviction becomes moral obedience; ritualism, faith; subtle interpretation of law, the weightier matters of the Spirit; fruitless genealogies, heart righteousness, justice and the judgment, and the whole blend into one sweetness and one amazing and awful reality of man with God. The mind develops new characteristics. As a child of God and an heir with Christ, he has outlived the question of salvation, of escaping the eternal displeasure of God, the curse of sin and the perils of the day of judgment. He has crossed the Red Sea, and is beginning to sing of the mighty love of God. He has opened the windows of the Ark and his doves are coming in with olive leaves from



all the Delectable mountains of God. He is in the large places of the kingdom of righteousness.

A boy at seventeen cannot get into the kilts he wore at three. The ideas the Hebrews had of music would be infinitely inadequate to meet the demands of a German opera. Thomas à Kempis has given us the ideal teachings and practice of piety in his day. It was a self-introspection and communion with God inside of a cloister. A Livingstone under the broad canopy of heaven, spending and being spent in proclaiming Christ among wild tribes, — this was not a "Kempis" idea of a man in communion with God.

Moses got from God a law which grasped the whole moral universe as gravitation does every atom of the physical. But when Moses came to legislate, he fenced off the twelve tribes into a peculiar people. But Gladstone, when he legislated, had but one law for all mankind. Gladstone uncovered the flowering thoughts of all mankind to the gracious rain and sunshine of God.

For many generations, people showed their allegiance to Christ by their contempt

for the earth. Men snubbed this world in their eagerness to search out eternity. The splendor of the coming world made men blind to God's brilliant creations on this globe. The briers of Adam's sins made men slow to hear the nightingale sing in the thorn hedge. The dreams of the odor of Paradise made men oblivious to the sweet smelling primrose peeping from beneath brush.


(4) Spiritual love strengthens man to know the unknowable. "Being rooted and grounded in love may be strong to apprehend with all saints what is the breadth and length and height and depth and to know the love of God which passeth knowledge."

The desire of the whole prayer is to furnish the heart to enable it to achieve this human impossibility—to measure the immeasurable—to know the unknowable. The greatness of the love of Christ is too marvelous for man's intellect, but the richness of its fruit is not too sweet for the spiritual heart to relish. Loving is the end of spiritual living. Christ begets His love in the believer's heart that His love may be the object of the heart's affections.

It is at this point that we realize the earnestness of the apostle in the first petitions of his prayer. He felt severely the weakness of man to measure up the love of Christ. Hence he prayed for the "inward man" to be furnished with divine power; that his moral faculties be invigorated; that he might be "strengthened" with an inspired understanding; that his infirmities might be healed; that his capacity for God might be enlarged; that he might have holy "power through the Spirit" to replace his carnal mind; that he might have Christ, "by faith," as a conscious second self, creating an intensified communion between God and man; that the love of Christ might be in him helping him to get a vital grasp on that love; that he might have some experience of that love as a condition to measure it. As we fathom the ocean of Christ's love, we fathom at the same time our own lovelessness, and our prayer to appreciate the love of Christ becomes a dreadful kind of earnestness, an agony which constrains the Spirit.

THE FOUR LINES OF LOVE'S DIMENSIONS

"The breadth and length and depth and height." The "breadth" refers to the wide-



spreading sympathies of Christ, those qualities of the divine nature which intersphere with man, the social communicative attributes of God. The wideness of God's mercies are like the sea's incoming tides, filling all the harbors, ditches, ravines, swamps, covering all obnoxious sights and penetrating the roots of all life along the shore. The sympathies of God send the Gospel "to every creature," "blotting out all iniquities," cleansing "all manner of sin," and "every living creature which swarmeth in every place whither it comes," is healed and lives.

The "length" of love is God's eternal purposes. In the measureless past, God had thoughts of love in view of lost man. They are called the thoughts of His everlasting love. "God so loved the world." The everlasting stream of His pleasure to save sprang from His eternal purpose. He was eternally active in predestinating, in calling and in spiritually working out His mighty plans. Oh, how long is the patience of God, His faithfulness, the acts of His forgiveness and the years in which He has renewed the broken covenants of His transgressing children!

The "depth" means the intensity of the divine love of Christ. It means that quality in His nature which induced Him to suffer the death of the cross. It was love that made His agony a furnace, that brought Him to be "straitened in Spirit," that made Him for our sakes to become poor and suffer shame and the contradictions of sinners.

The Bible speaks of "the depth of the wisdom and the knowledge of God," but in that depth the active principle was love. Out of infinite wisdom and knowledge came intensity of motive, intensity of feelings, intensity of desires and intensity of suffering energy. The greater the mass of truth, the intenser the spiritual fire it kindles. The greater the conceptions of the intellect, the greater it moves the heart. The great strength of Christianity is in the fact that its thoughts are those of a God-man. Because of Christ's grasp on reality, His character was a vast, intense depth. The depths of Christ's love reaches down under the nether stones of hell. Salvation began below that.

The "height" denotes the altitude of love, the loftiness of its conceptions, the eleva-

tion of its desires in behalf of the beloved. Christ's desire is that His redeemed shall sit with Him in heavenly places. They are to sit with Him on thrones. Every virtue has an upward look. Every move of love has ascension in view. Its place is on the right hand of the majesty of God. The work of love is the crown of creation. "The height" is the ambition of love. "And I, if I be lifted up from the earth, will draw all men unto me." The goal of salvation is always up. Every spiritual pillar of fire and every flame of the Holy Spirit which kindles the heart points upward.

THE LOVE OF CHRIST CAUSING THE GROWTH OF
A LARGER HUMANITY

The Holy Spirit by the gospel has enlarged our vision. We apprehend that in Christ there is a height, a depth, a length and a breadth of love, a something which passeth knowledge. Christianity is a vast multitude. Salvation is but a door into its gorgeous landscape and dramas. In the past, the church was like a mother with one child; she clasped only one virtue in her arms. To-day she reaches out and embraces all human interests. Her portrait is

a composite photograph having in it the lineaments of every feature of civilization. In it are all the elements conducive to the happiness of mankind, constitutional governments, emancipations of all kinds of slaves, all institutions which decrease sorrow and discomfort, all designs of schools which enhance the beauty of body, mind and spirit. David could say, "I was glad when they said unto me, let us go up into the house of the Lord." Men had to climb to get into the house of the Lord. To-day the house of the Lord is on every path and cross-road. It is in the hospital, in the foundling home, in institutions for the deaf and dumb, in the public school, the art gallery and scientific investigations—in whatever seeks the well-being of man.

The faces rudely carved by the Egyptians grew beautiful among the Greeks. They stand in the cheerfulness of their light thoughts, enkindled eye, satisfied, without apology for naked love and virtue, no trace of a troubled conscience, defenceless souls under the bright and blue sky. The skill that built the bulky proportions of the pyramids and Sphinxes on the Nile, the Greeks

used to build the Parthenon, and to put the soul of sweetness and grace in the Venus of Milo. But Paul came to reveal a whole Acropolis to be possible in one human soul. His Areopagus speech opened a door before every faculty inviting it to come out and look at an Infinite personal God whose ubiquity fills immensity. Yet Paul preached his great religion in a narrow civilization. Even the piety of Wesley had to shine out through rude formalism, and the mighty thoughts of Luther came forth from the tortures of superstition. But these grim old fighters led the way to the Pan-Evangelical Alliances.

The Greek Helicon and Parnassus were a protean sanctuary. The sacred woods gave their leafy shadow, and the sacred birds in gorgeous plumes sang their sweet notes from rustling foliage. The philosopher went there for his better companionship; for his deepest thoughts and his finest feelings. But all these prayers, hymns and high truths inspired by nature receded into the background as Christ advanced to the Mount to deliver His great sermon. The Son of man was a brother of a mighty humanity. He

was the lover of mankind. As Christ has advanced, to the foreground of the pale horizon, far back, we see human figures kneeling and receding to the dawn, and discover columns of incense rise from smoking altars from over the hills of millenniums. They are the offerings to Christ of the soul's returning love. God has come nearer to us. The living and spiritual words which Christ spoke have more and more moved the intellect and heart of men. The greetings of heaven have planted the earth with the seeds of joy.

Millions of acres in Northern Russia which were swamps when Peter the Great was a child, are now drained of their deadly poisons and have become rich gardens. So the desolations which were like vast miasmatic deserts on the face of God's kingdom, are rapidly being redeemed and converted into fruitful fields, where the life of the Spirit bears all manner of fruits. The wonder-working love of Jesus Christ!

What was a hundred years ago deemed impossible, is to-day actual and practical, working reforms in an ever rising civilization.

This growth which we fully realize in the life of civilization is demonstrated to be possible in the individual soul. The qualities of the distinctive elements of a Christian life warrant an exceeding richness in the products of life.

THE PRACTICAL RESULTS OF KNOWING THE LOVE
OF CHRIST

There are vast comforts in knowing the love of Christ. I know something of hard toil. I know the pulsations of tired brain and of a mind so exhausted as to be incapable of originating thought. I know of a body worn and sore, drained of all its flexibility and buoyancy. Then I know what it is to take down God's Word, and read the sweet passages of God's love, and as I read, feel the little jerks of nerves gradually cease. The desponding spirit which had crept over the mind melts away, the morbid darkness shifts, the mind robes itself in light, discords of feelings pass into tender harmony and weariness is supplanted by conscious power. Knowing the love of Christ is balm for the tired soul.

Knowing the love of Christ is strong meat

for the perfect man. It is food for a noble life. Paul taught the Corinthians all the doctrines he had by revelation, but the unfoldings of the blessed life was to be reached by growth in the love of Christ. They were to leave the principles of doctrine, and were to keep themselves in the love of Christ. They were to be strengthened more and more with His Spirit in the inner man, growing up unto Him in all things.

In a thousand little ways we are selfish, but as we discover the love of Christ, instead of self, brotherly love comes to the heart and we give our devotion to others. We surrender life to others as a mother serves her child. All night she gives up her sleep that she may watch over her sick one. "She is joyous as a bird as she sits and sings to her darling in the cradle." The creature of selfishness has become a sacrifice. The marvelous change has been wrought by love.

Knowing the love of Christ we become generous, sweet tempered, honest, faithful, true and sincere. We rebuke all hatred, and delight only in loving-kindness.

THE GOD-FILLED MAN

"Filled unto all the fulness of God." Eph. 3:19.

THESE words imply a life of great immensity and scope. They evidently have in view the perfecting of believers in respect to capacity and power. "Filled unto all the fulness of God" means that God is to be all in all in every faculty of man. They do not mean that man is to have equal wealth of excellency with God, but that the believer's divine nature is to be perfectly completed according to God's design. Every attribute in man is to be finished as God has thought it out in the ideal. The richest idea God has of a lily does not require it to be as large as a sunflower. "Filled unto all the fulness of God" means perfect completeness of humanity as God designed it, filled to the brim in every attribute, perfectly completed in the completeness of God.


THE IDENTITY OF GOD WITH MAN

The action of God in man is human. God in man is self-effacing. The conduct of the Spirit is not distinguished from our own. As fertilizing the soil enlarges the fruit without the element of fertility being recognized,

so the fulness of God in man is man. The life of Christ reveals this. He was a simple man, a servant of men. Yet in Him dwelt "the fulness of the God-head bodily,"—"in Whom were all the treasures of wisdom and knowledge hidden." Men saw only His manhood. They only heard the words of a man, but they saw the dead coming from their graves, the loaves increasing so as to satisfy the thousands, the fig tree withering, His resurrection consummated and the mighty Spirit of God coming from heaven as He had promised. In that drop of human flesh was something immeasurable, yet it was not recognized as God.

A million volts of electricity may be conducted by a small wire and no one would recognize the wire as any different from a common wire. Men saw nothing superhuman in Christ, nor in Elijah. Omnipotence dwelt in them so perfectly natural.

The very same exalted language is used in reference to believers. God is said to walk and dwell "in the humble and contrite heart," "I dwell in them and walk in them." They have "fellowship with the Father and with His son, Jesus Christ." The Spirit "shows us plainly of the Father." "We will



come unto him and make our abode with him." "God dwelling in us and we in Him." Enoch walked with God, and Moses spake with God "face to face, as a man speaketh to his friend," and we may "behold, with open face His glory," and have "Christ formed within us."

Thus a Christian, like a "live wire," may carry his million volts and yet to human observation he is but common humanity, "a man of like passions with ourselves." A man may be filled in every faculty to the measure of the stature of the fulness of Christ, yet no one detects the divine in him only as God uses him to do mighty works in righteousness.

Dangerfield has made a composite photograph of the Madonna. He put in it the richest conceptions of two hundred and seventy-one artists, and yet the far off weird effect is very simple. In the unity of that picture, each man's thoughts are those of all the others. When God pours the riches of His grace into the soul, man remains still a simple manhood. Nevertheless he is "alive unto God;" is everlastingly in communion with Jehovah; and is God's monument "in the ages to come."

Sometimes I stand in awe of this thought. If the new man in me is the workmanship of God; if the Holy Spirit is the special organ of my new life; if I am strengthened by the Almighty according to the riches of His glory; if I am the habitation of Jesus Christ; if I am rooted and grounded in the love which died on the cross; and if I am an heir with Christ—"I am fearfully and wonderfully made," "curiously wrought" in the hidden realm of the Spirit. "How precious are Thy thoughts unto me, O God! How great is the sum of them!"

What renewing of the heart! When I am altogether consecrated, then my conscience is delicately sensitive; my will is strong and energetic to make holy choices; my understanding sees with greater clearness the deeper things of the Word of God; in my heart the love of God is the very flame of Jehovah; I have a growing eagerness for the salvation of men; and I am eager to relieve the sufferings of others. Prayer is no longer a sluggish endeavor, but a sweet communion.

**HAVING THE SPIRIT AND BEING FILLED WITH
THE SPIRIT**

All Christians have the Spirit. "If any man

have not the Spirit of Christ, he is none of His." All Christians are not "filled with the Spirit." Every Christian has the Spirit abiding in him as a pledge of eternal life, but the demonstration of the Spirit's power is only by those who are filled with the Spirit. The disciples had the Spirit before Pentecost, but after Pentecost they were men of miraculous efficiency.

During the whole year the Pittsburgh rivers have water in their beds, but they are of very little commercial value until after the freshets and the floods have filled them. The tricklings and rivulets of ordinary life give refreshing water to the mind and daily experience, but the down-pourings and baptisms of the Spirit only cause rivers of holy power to flow out of men's hearts. The abiding Spirit is a source of communion, but the overflowing baptisms carry out the merchandise of the Gospel, and deliver to the world the treasures of grace.

DECLARING THE MIND OF THE SPIRIT

While we may not analyze conduct and separate the work of the Spirit and define it, we can nevertheless recognize the reality of it. It is a benign and forceful energy in the

soul. Good without God is impossible. Every element superinduced into life has its own characteristics. Being drunk with wine brings forth "riot," but being "filled with the Spirit," brings forth the psalms and hymns and spiritual songs." "The fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control." If these abound in us, we are walking in the Spirit. They only grow under the fostering care of the Holy Spirit. They are the fruit of God in man acting in and with the powers of the soul. That God is in the soul is as clear as that the iron of a magnet is electrified. It was only when Peter was "filled with the Holy Spirit" that he had power over the "rulers of the people and elders of Israel."

All the mighty acts of the children of God are acts done by them when they are filled with the Spirit, and the Holy Spirit never comes forth in demonstration and power except by men whom He fills.

When there is a fundamental and radical moral progress, a vital awakening of public conscience, deepening convictions of right and wrong, higher and livelier recognition of God in the affairs of men, and a quickening zeal in religious enterprises—then we know that

the electric forces of the Spirit are magnetically working through men. They are the works of men, but the men are spiritualized.

FITNESS FOR THE FULNESS OF GOD

Conversion does not in itself embrace the baptism of power, the fulness of God's working efficiency. Suffusing the soul with the holy power of God is *ab extra*. The case of Paul and of the Samaritans were exceptions. In conversion, the Spirit comes to inhabit; in His baptism, He comes in the majesty of a sovereign to reign. The whole man is consecrated and has surrendered to Him.

To be filled unto the fulness of God is conditional. That condition is often a thing of long development. Having the right of sovereignty is not the same as having the kingdom in entire subjection. The kingdom of God may be in us while yet the whole man is not transformed into loving obedience. We come from seed to germ, from germ to blade, from blade to ear, from ear to full corn in the ear.

The growth of this condition is something very positive. Very striking experiences come out of it. As new light breaks in upon the heart a new life comes out of it.

A mother had lost her babe, and after a year she was brought to the police station to see if a child which had been discovered was not the one stolen from her. The probabilities were very strong that it was her child. Eagerly she rushed to the court with heart full of hope, but as she got a look at the little one she hesitated. The changes wrought by growth in the year the child was absent were so great that the evidence of its being her child was obliterated. There stood the mother's heart and all its love throbbing in her bosom, but she could not clasp the child for it had out-grown her idea of it. Growth had separated the child from the mother.

Spiritual growth is equally positive. A young man, a member of the athletic fraternity was converted, and became an evangelist. A few years later he was announced to be in a certain city. The sportsmen were glad. They said, "He belongs to us." They rushed to him at the hotel, intending to embrace him, but no—they did not know him. This man rebuked them for Sabbath desecration and gambling. The genial sportsman had become a spiritual man. Spiritual growth had defaced the marks by which they could recognize him.

A pastor experienced a like spiritual growth in the midst of his congregation. He was put into a furnace of affliction and refined. He got closer to God. Silently and unnoticed, his heart was seeking the riches of God's grace. But his people were getting rich and more worldly. As he presented the claims of holy living more fervently, many of them felt uneasy, their conscience being disturbed. There were murmurs that the pastor was not so entertaining. The card-players and the dancers among the officers began to complain and to throw out insinuations that he was losing ground with the people, though the congregation was increasing in numbers and the converts were many. Some of them could not account for this change of feelings. Certainly the preacher had changed. They did not recognize in him the man they had called. They said, "The man we called was quite indefinite on the subject of amusements. He shielded euchre, the dance, the theatre and the horse race. In his mind, genuine godliness condemned none of these. He gave an accommodating hand to the world. The man we called was also rather slack in his defense of the creed, but this man stands positively on the supernatural. He is ever making

man less, and evermore exalting the Holy Spirit. We called a latitudinarian, but this man is a Puritan, upholding Sunday Blue Laws, and holding inviolable the integrity of spiritual life. This is not the man we called.

The conviction had been growing in the pastor's heart that to save the world, the church must be separated from it, and live distinctively a spiritual life. It must be consecrated. In the furnace of sorrow and its refining fires, his eyes were clarified as to the godlessness of worldliness, and he found that his help was entirely in a dependence upon God. So he yearned daily for a baptism of the Holy Spirit. But the love of pleasure was growing in the church and invading it as an epidemic. The spirituality of the pulpit could not penetrate the pew, and discontent was growing among the few. Two incompatible forces were at work in the church, and the world with false lips and various tricks endeavored to cast the pastor out. The world could not embrace its child and had to refuse him. The more godless thought the pastor swallowed up, for they were rich that were opposed to him. Not so, however; through the gloom God stretched out to him His hand and drew him still closer. He said, "Fear not,

I am thy shield and thy exceeding great reward. Fear not, let the mind that was in Christ be in thee. Love your enemies, and pray for them that persecute you; that you may be the sons of your Father who is in heaven." And the Lord came to that church, and blessed it, and His love was like dew upon the heart of the people.

JOY AND FRUITFULNESS

Two things will always follow the baptism of the Holy Spirit. There will be a lofty joy in communion with the Spirit and a fruitful ministry.


From Dr. Asa Mahan's book on "The Baptism of the Holy Ghost," I will quote these illustrations.

President Edwards said, "One day, when walking for divine contemplation and prayer, I had a view, that for me was extraordinary, of the Glory of the Son of God, as Mediator between God and man, and His wonderful, great, full, pure and sweet grace and love, and meekness and gentle condescension. This grace, that had appeared so clear and sweet, appeared also great above the heavens; the person of Christ appeared also ineffably excellent, with an excellency great enough to

swallow up all thought and conception, which continued, as near as I can judge, about an hour, which kept me the greater part of the time in a flood of tears, weeping aloud. I had an ardency of soul to be, what I know not how otherwise to express, emptied and annihilated, to lie in the dust and be filled with Christ alone, to love Him with holy and pure love, to trust in Him, to live upon Him, and to be perfectly sanctified, and made pure with a divine and heavenly purity."

Of a young lady who afterwards became the wife of President Edwards, it is said, "She has a strange sweetness in her mind, and singular purity in her affections; is most just and conscientious in all her conduct, and you could not persuade her to do anything wrong or sinful if you should give her all the world, lest she offend this great Being. She is of a wonderful sweetness, calmness and benevolence of mind. She will sometimes go about from place to place, singing devoutly, and seems to be always full of joy and pleasure, and no one knows for what. She loves to be alone, walking in the fields and groves, and seems to have some one invisible always conversing with her."

Merle D'Aubigne said, "We were studying



the epistle to the Ephesians, and had got to the end of the first chapter. When we read the last two verses, the expression fell upon my soul as a revelation from God. He can do, by His power, I said to myself, above all we ask, above all, even, that we think, nay, exceeding abundantly above all. A full trust in Christ for the work to be done in my poor heart now filled my soul. Then we all knelt together in prayer. When I arose I felt as if my wings had been renewed as the wings of eagles. All my doubts were removed, my anguish was quelled, and the Lord extended to me peace as a river. Then I could 'apprehend with all saints what is the breadth, and depth, and length, and height, and know the love of Christ, which passeth knowledge.' Then was I able to say, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. ' "

Such men and women are filled with the Spirit, are filled with joy, and are anointed to do great things in the name of Jesus Christ. They tarry in prayer; they wrestle with strong crying and tears; they get the "power of the Spirit," which "is the victory that overcometh the world."


PERFECT BUT NOT PERFECTED

The moment we accept Christ, that moment are we the children of God, but we are not perfected in faith and stature. We have perfect conditions, but not perfected development. We have the perfection of children, but not of manhood. We are on the right road, but not at the goal.

There is great disparity between buds and ripe fruit, between an emptied vessel fitted for the Master's use and one that is filled unto all the fulness of God.

In the legend, the saints who were to receive in their flesh a copy of Christ's wounds, were to gaze for long years on the bloody cross. Heavenly mindedness is often a thing of slow growth. Long must the eyes steadfastly look on the glowing brightness of the ineffable Christ.

Christ-like qualities are the product of long and varied experiences. In a lithograph establishment, pictures are found in all stages of development. Before it is finished, each picture gets twenty or more impressions, and each impression adds a new feature. As Christ is formed in the heart, man undergoes periodic impressions. The beginning may be a



dull, shadowy outline. The Christly features are not yet recognized. It is the first imprint of the spiritual lithograph. The divine characteristics scarcely shine through the darkness of the sinful nature. Unbelief crosses faith; shadows of lust mingle with purity; traces of a vindictive spirit mar sweet forgiveness. Yet the new self in Christ is ever becoming more clear. As we are filled with the Spirit, we come out of doubt into "full assurance of hope;" "out of darkness into God's marvelous light;" out of sluggish desires into self-sacrificing zeal; out of "the bondage of corruption" into "the glorious liberties of the sons of God;" out of aimless liberality into thoughtful generosity; out of empty, insipid friendship into full "fellowship with the Father and with His son Jesus Christ."


Some have believed, but have not heard that "there is a Holy Spirit." Some have heard but have not come into perfect submission to be "endowed with power from on high." Some have "the promise of the Spirit," but are disobedient to His will, and are denied the "sealing and earnest of the Spirit." Some live so high on the mountain of worldliness that they are chilled by the cold, or are dwarfed,

like oaks on the snow line. Some are on the summit of Hermon overpowered by the glory of the transfiguration, while others are in the valley fighting with devils.

In celestial photography, the star must shine for hours on the plate on the camera before its image is sensibly developed. The star is so far away that its photographic energy is very weak. Souls far away from God, hidden in the depth of fleshy thoughts, in "the far country," where spiritual famine impoverishes the soul—the light of the gospel coming across the vast darkness, has but faint influence. The sensitized plate of the heart which is to receive the image of the son of God, needs to be exposed to the face of Christ for a long while. Sometimes it takes years to bring forth the Christ-likeness. How very slowly the mind comes to think in the language of heaven!

GOD'S TENDERNESS IN BEHALF OF THE
UNFILLED

A child may go where its mother commands, but will follow her. So God says to His little ones, "I will go before you. Follow Me; learn of Me; take My yoke upon you; I will



lead you. I will even bear you in My arms."
"As one whom his mother comforteth, so will I comfort you."

Some will not even follow the Shepherd in to the fold. They do not appreciate the organized church. Some have only Christian impulses sparkling here and there like glow-worms. Yet the love of Christ embraces them. "He that is not against Me is with Me." Christ claims him who gives "a drink of water to a disciple in the name of a disciple." Here is infinite love. His mighty Spirit throbs through the arteries of human thought, and His inspiring pulsations reach the outer circumference of moral feelings, giving divine qualities to the most feeble good desires. He claims the eyelet spring in the desert, and the trickling drops of grace oozing out of the granite rock. The heart of God is infinitely delicate.

Here are the extremes of Christian experience—one is he who is "filled unto all the fullness of God," the other is he who is recognized by his giving "a cup of water." One says, "The love of God floods my heart like a stream," the other says, "I do not hate Jesus Christ." One is enswathed by the unsearchable riches of Christ, the other is wrestling with the a, b,

c, of faith. But both are equally under the tutorship of the Spirit. What consolations to the feeble faith!


Science found it difficult to determine whether a sponge was an animal or a plant. It seemed to be on the bridge between the two. But Jesus Christ knows the heart in which is the faintest glimmer of grace at work. This cup-of-cold-water Christian seems to us like a sponge between the flesh and the Spirit. What contrast between him and the one "filled with all the fulness of God!" It is as the sigh of an infant to the voices of an ocean. The loving eye of God can see Christ in the feeblest emotions of the soul.

**GUARDING AGAINST THE ERRORS OF OUR OWN
FEELINGS**

So gracious and rich is the Word of God in respect to the "fulness of the Spirit," that people of sensitive feelings and lively imaginations are in danger of being carried away by false impressions. They need to be chained by sound doctrine. Their souls get inflamed. They have poetic dreams and ecstatic visions, and believe themselves guided of God by inner voices. So vast is the power of the Spirit, and so wonderful were the achievements of the

apostles through the Spirit, that often people not well grounded in the Bible, get presumptuous, claim apostolic gifts, claim the miraculous, claim to be made perfect in holiness, yet by that very supposition, they do very many unlovely things, and fill their homes with un-Christian conduct and bitterness. They are proud, criticize others and are not humble. The heat of their heads turns into fever in their hearts. Sanctified common sense and spiritual reason are perverted. They forget that the Holy Spirit never sets aside the Scriptures nor the integrity of universal reason.

We are not to depend on our feelings. Our feelings must be verified by holy truth. If the good heart of President Dwight or Gladstone should define society, the state, love, marriage, or the home, we might accept their definition, but if Plato should advocate the thoughts of "The Republic," or Rousseau or Byron should define society from the standpoint of "Elective Affinities," we would demur. Their motives might be pure, but a heart uninstructed is in confusion, and the issue is bad, and the logic of bad hearts brings forth chaos and that of narrow brains, havoc. Each man's own feelings are likely to assure him



that he is wise, gifted and worthy of some distinction, but history has never given such assurances any market value. A mother's love has evidence enough to establish the ability of her son. The veriest tyro in music is conscious of great sweetness of voice. But that mother's love or the singer's consciousness has no value to secure an increase of salary. In religion, listening to the voice of these feelings has wrought terrible disasters. The heart brings love and enthusiasm, but not evidence. When the feeling says, "I perceive God," or "God told me thus and so," we demand evidence which will answer both to the Word of God and reason. The utterances of the feelings have no value beyond the soul that speaks.

Our feelings must walk the highway of common belief and common peace. When the human soul filled with the Holy Spirit enters upon a work worthy of God and does it, then is the public affected, and believes in the ab extra power of the soul that works. When great emotions are attested by great character and great character is asserting great efficiency, then the court of public reason is convinced. Large emotions and reason were wedded together in Edwards, in Dwight,

in Wilberforce, in Whittier, in Phillips, in Sumner, in Finney, in Moody, in Carey and Hudson. Reason is so powerful in these men's emotions that to disbelieve them is ridiculous.

If we claim the fulness of the Spirit, we must prove it by reasonable effects. We must do the works of God. We must bring the suffering millions to Christ. If we claim "the promise of the Father," the enduement of the Spirit, we must prove it by an effective, holy ministry. If we claim to be holy, to be perfected, to be filled unto all the fulness of God, we must be heroes and martyrs in the cause for which Christ suffered. Our own inward feelings cannot be witnesses. The assertions of sentimentalism will not be credited. We must win our way to thrones by the paths of benefaction to humanity. Christ was "both a soul and an action." What He did was proved by authority. Virtue went out of Him as He journeyed, as He taught, as He persuaded, as He blessed, as He cured, as He sympathized, as He wept, as He rejoiced, as He suffered. When He was in the fields, on the mountains, on the sea-shore or in the market-place, He was both a light and a comforter. Now, if we claim His spirit, we must do His works.

The ignorant, the poor, the sinful, oppressed womanhood, the tortured dumb brute, the neglected childhood, the ravages of intemperance, and all vice—these must feel the earnestness of self-sacrifice. The governments which rob more millions than they bless, the commerce which devours widows and orphans, the trades and corporations which bleed and enslave manhood in plain sight of the cross of Christ—these must feel not the language of mere theology, but the energy of will forcing itself through determined action, action in imitation of Christ, action for the welfare of humanity, action filling to the brim the urn of our own lives, action baptized with love, sympathy, benevolence and honor. When the pulpit and those who claim to be the vessels of the Holy Spirit can prove by thought and action that they mean the betterment of humanity, then civilization will not limp on crutches; it will run forward; it will burst the shell of cruel refinement; man's deepest thoughts and noblest passions will redeem the waste places and make the wilderness blossom. Man's destiny is predicted in his action. God does not regard our words; He would know our power.

THE CONDITIONS OF THE INFILLING OF THE
SPIRIT

1. Complete surrender of our whole life unto God. We are to yield ourselves a living sacrifice, holy and acceptable unto God. It is to be a consecration, a devotement, a self-abandonment to the will of the Father.

2. Teachable mind. As it is the Spirit Who illumines and strengthens the heart in things pertaining to godliness, we are to be docile, to listen to His voice, to answer His calls, follow His suggestions and in all our spiritual undertakings, invite the Spirit to teach us. This is "living in the Spirit," or "according to the mind of the Spirit." A man filled unto all the fulness of God is one in all things taught of God.

3. Perfect obedience. The pleasure of God is always to be first and last. Our hearts are to be humbled and joyous in the presence of God's commands. We are to be quick of understanding in the fear of God, and cultivate a habit of discovering His pleasure. "If ye keep My commandments, ye shall abide in My love."

4. Prompt to respond. Obedience is to be without hesitation or delay. "Ours is not to reason why;" but to obey and do. When our

Master says, "Do," let us do it. When He says "Come," let us come. When He says, "Speak to your neighbor," or "reprove," or "cover that fault with charity," it is ours to have a ready mind.

5. Wholeness of heart. There are to be no compromises, no halfness, no white-washing of our own reluctance, nothing for which we must apologize to God. His will is our meat and drink. We are to count all things as loss for the excellency of the knowledge of Christ. The "high places" must be pulled down and taken away.

6. Unselfish purpose or holy motives. The glory of God is to be supreme. Self-seeking is to be trodden upon. There may be sacrifices, difficulties, trials, dangers or inconveniences, but so much the more will we glorify God.

7. Supreme love to God. We are to love what God loves and hate what God hates, but we are to have personal affection for God. The consecrated heart cries out, "Whom have I in heaven but Thee, and on earth there is none that I desire beside Thee."


8. Taking the word of God to be the mind of the Spirit. The action of the Spirit never passes the scope of the Bible. The mind

of God is in the written Word. The interpretations of the hidden things of eternal life which the Spirit discloses through our experiences are in the folds of the Scriptures. Constant study of the Word in communion with the Spirit will cause the Book to yield up its treasures of wisdom. The Christian is to be "filled unto all the fulness of God" out of the Holy Scriptures fructified by the Holy Spirit.

THE GOD-INWROUGHT MAN THE AGENT AND GLORY OF GOD

"Now unto Him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." (Eph. 3, 20-21.)

THIS wonderful Scripture which we have been studying comes to a climax in the closing verses of the chapter. The apostle has been yearning for spiritual strength, for the Indwelling Christ, for Divine love, for inspired knowledge and for the fulness of God. These last verses give us the reason for his large requests. We find that Christian usefulness is large or small, "according to the power that worketh in us." God is able to do by us according to the riches of His grace in us. The good works which proceed out of the soul are measured by the work done in the soul. Man's heart is the reservoir of God's forces. Only what God puts in us is converted into Christian work. Christ taught the same truth. "Ye love one another, even as I have loved you." The outflow of Christian love is according to the infilling of Christ's love.



1. What God has wrought in human life is a serviceable power. God "worketh in us" that He may be "able to do." Man is divinely perfected that he may be divinely useful. He is perfected in spirit by the full communication of truth. He is perfected in soul by the full communication of incorruptible principles. Believers are illumined and sanctified, made heirs of the unsearchable riches of Christ, become habitations of God through the Spirit and their souls fully occupied, enlightened and flooded with spiritual truths—"that the man of God may be thoroughly furnished unto good works."

Throughout our country, are town clocks which are regulated every hour from the Government at Washington. The multiplication of wheels, the delicate adjustments, the mutual movements and the perfection of the whole mechanism—all this inworking in clocks is not for the clocks' sake, but for public service, to give the people the correct time. So when the believer is divinely strengthened and gets an unction from the Holy One to understand the mysteries of the Gospel, he is to be the minister of others. He is illumined to become a lighthouse to mariners among the reefs and rocks of a turbulent sea. He is


taught to have a holy walk that he may be a guide to the wayward. He gets the secrets of the Spirit that he may communicate to the world fresh truths from God. God has written in his heart that He may be published out of the man's life. The believer is the furnace; God is the fire in him burning to purify the world. Man is the organ; God is the creator of the music. Through man, as a net-work of veins, God makes His love known, by mighty yearnings, throbbing and pulsating through him. Every son of God is a minister.

2. What God has wrought in human life is the measure of man's spiritual efficiency. "Able to do exceeding abundantly," "according to the power that worketh in us." This is scientific truth. Here is the doctrine of correlation of forces, of mutuality, of reciprocity.

It is scientifically demonstrated that a direct correlation exists between thought and physical activities. Feeble action of the heart enfeebles the mind's activities and decreases consciousness. Heat, light, odor, taste or pressure, produce in the soul weak or strong sensations, according as they are intense or slight. Moderate sensation produces moderate action. Violent convulsive movement ensues in high pitch of emotion. Anger frowns and

stamps; grief wrings its hands; joy dances and leaps. Intense emotion produces strong muscular action. So feeble action of the Spirit in the human soul, feeble will be man's energy and efficiency. If there is no rushing as of mighty wind and cleaving of fiery tongues, there will be no Pentecost. But if God is energizing in the soul, the understanding will be quickened and will be filled "with both the riches of wisdom and knowledge." The mysteries of the Gospel will be rolled out before the opened eyes of the Christian. There will be no stumblings, no hesitations, no halting doubts, but running the race set before us, pressing toward the mark. God is within, and light, floods of light, will stream on our paths, and there will be agonizing for the prize of our high calling. The dynamic forces of God in the soul will be the measure of our masterful efforts in the kingdom of God's grace.


3. What God has wrought in the human life is the Christian's only Efficient Working Power. It is the only power used by "Him that is able to do." As in the victories of Gideon, Divine power only was to be recognized, so it is in all efforts of Christian life. Man is absolutely dependent upon God. Chris-



tian service is strictly Divine power working in us. As the Spirit fertilizes the heart so is the fruit of our lives. Our beauty of holiness is spiritual excellency. Our sweetness and joy is the suffusion of God through the heart. The Holy Spirit is the vital principle of the Christian life. "By the grace of God we are what we are." "Of His fulness have we all received, and grace for grace." "The water that I shall give him, shall be in him a well of water springing up into everlasting life." "Now he that hath wrought for us the self-same thing, is God, who also hath given us the earnest of the Spirit." "For of Him, and through Him and in Him are all things."


There are three manifestations of the power of God in our Christian life. In the formation of our new life, He shows "What the exceeding greatness of His power to us-ward who believe." In the development of that new life, we "are kept by the power of God through faith unto salvation." In our life of service, "He worketh in us mightily," with "exceeding great power."

Every grace, every beauty, every spiritualizing effect of our character and every efficiency in carrying out the will of God—all our usefulness is in virtue of "the power that worketh



in us." If we are walking in love, it is because God is walking in us. If we are publishing Christ, it is because God has written upon the tablets of our hearts. If we have power, it is because we are "endowed with power from on high." What we spiritually evolve has been spiritually involved. Only what is put in a bottle can come out of it. "Be ye filled with the Spirit," comes before "let us walk in the Spirit."

4. What God has wrought in human life increases in its ratio of power as the soul grows in capacity for God. It is "according to the power that worketh in us." A child cannot do the work of a man. Babes cannot take the strong food of the Gospel. A man who does not grow in grace is not enlarged, and is not increasing in usefulness. A man of small capacity is a man of little power. The Esquimo woman in her eternal snow cannot reveal the virtues of the Gospel as a Mrs. Browning. A man of weak character does not call you forth to imitate him. Men of weak feelings and of toy-mind do not conquer our sympathies that we work with them. Let the pure heart pray, the large heart express generosity, the pure soul speak and rejoice in song, and we are instantly caught up. Our



deficiency will be wonderfully helped by our sympathies joining in with what is nobler than what we have. If when the sun rose on Memnon, the statue gave forth music; how much more will the soul respond to God. So much as the soul has greater capacity than the statue, and God the power to call them forth. Poverty of spiritual experience dwarfed spiritual influence. It means diminished vital force; it means sickly evangelical inspiration; and it means a cheap recommendation of the Gospel. The larger we are, the more we have to give. We are more diverse or many-sided to exhibit God's wisdom. We shine for other men's darkness; we are solace for other men's afflictions; we are joy for other men's sorrows. A small reservoir will soon give out under the draining of an afflicted world.

The Mississippi is inexhaustible, but how much you get out of it depends on the size and form of your sluice. The fulness of God is past finding out, but if you have only a thimble to let down into His wells, it is a thimbleful you will have to water God's garden. We effect as we are affected.

The soul has expansive capacity. Like the magic tent of the Eastern king, it can be folded into a nut-shell. It can be unfolded to shelter

a king's household or stretched to protect an army.

What a thing is a true Christian! Grace has laid out all her art to beautify his face. She has touched it with the vermillion of holy love. She has made it the seat of smiles and blushes, of joys and sorrows, and upon it she exhibits the thousand sympathies of the hidden soul. She has planted his desires with eternal longings, and given him eyes lit with the indwelling Shekinah. The Word of God is the light of his path, and he walks as seeing the Invisible. Grace has inlaid his heart with a law which restores the soul when exhausted; which makes the eyes to see clearly in the midst of perplexing experiences; and reveals the goodness of God in obscure providences. The soul with God can find peace in the ugliest of storms.

What Abigail Smith Adams said of the intellect is true of the Spirit. Said she, "If we mean to have heroes and philosophers, we should have learned mothers." Birth is measured by motherhood. Outward effects cannot exceed inward, personal worth. Christian capacity depends on the overshadowing of the Holy Spirit in its conception. There must be inward conservation of dynamic power before

actinic energy in results. If we have hopes and beliefs as vast as the sky, we must have in us something from Him Who sits on the circles of the universe. Our lives are the expression of the Spirit working in us.

When Christ breathed on His disciples to receive the Holy Spirit, He gave them capacity for God. They were to be men of wonders. Filled with God, they were to be as lighted cathedrals in a dark night, spiritual excellences pouring out of them. Their virtues were to be rain-bow hues in all storm-conflicts with sin. The richness of their virtues was to give liveliness to their countenance and winsomeness as music to their voice. Capacity for God is the measure of usefulness.

5. What God has wrought in human life is all-abounding in efficiency. It is "exceeding abundantly above all we ask or think."

It is all-abounding in its work on the inward man. It gives strength to withstand moral corruption, to withstand the greedy passions which obstruct the truth, to withstand the carnal mind with its predisposition to deteriorate and to destroy inborn selfishness. The power of God comes into the heart like tide-waters rushing into a bay. The sediments of the old life and the filth of deadly pas-

sions are stirred, heaved and sent whirling and chafing out of their ruts. But when a depth is gained and the water fills the banks, then comes tranquilizing peace, a face without a wrinkle, and rests without a murmur of a ripple, and the placid silver mirrors the whole sky. That is the effect of the in-filling of the soul. When it is filled, the unsightly depths of sin are covered for ever and the soul, having the peace of vitality, is sweetly reflecting the perfections of God.

It is "exceeding abundantly" in outward efficiency. It is effectual in pulling men out of the quagmire of infidelity, in building faith in God and virtue, in gaining victories for the kingdom of justice and reason, for the kingdom of truth and sympathy, for the kingdom of love and gladness, for the kingdom of purity and disinterested labor. It brings the summer of God into a cold and wicked world, the light of God into nights of doubt and creeds of fear, and turns a wilderness of sin into a watered garden. It works in the might and power of the omnipotent God. It brings out the invisible things of the God-head into beautiful colors; turns reluctant obedience into pleasure; sweeps the clouds from the

sky of love ; and melts the frosts of unkindness that the fields of Zion may blossom.

Caesar Augustus called Virgil to attempt to turn Rome away from idleness and vice to love nature, the farm and the garden. His poems were read aloud in the theatres in the presence of senators, and the great aristocracies of the empire. His music was enough to ravish the heart, but it failed. The Romans still loved the hall of carousal better than the pleasures of the fields. A prize fight was more attractive than shepherding sheep. The brutalities of the Colosseum were more inviting than the vineyards of Italy. The people listened to the great poems and then turned to their vomit. Godless pleasures are not reformatory.

Professor James, of Harvard, says, "Fifty years ago schools were supposed to free us from crime and all forms of unhappiness and evil. We do not indulge in any such sanguine hopes at present, for the schools and colleges merely aggravate the evils instead of curing them. It is true that higher education has freed us from the more brutal forms of crime, but the very education itself has put even meaner crimes in our way. The intel-


lect is the servant of the passions, and education often makes some intellects only the more adroit in carrying out their evil tendencies."

The noblest efforts of theatre and college have failed, but "above all we ask or think" has been the gracious effect of the Gospel. Above all we ask or think were the transformations of Pentecost. Above all we ask or think were the powers of prayer in the prison which held Peter captive and in the dungeons where Paul and Silas were singing. Above all we ask or think were the gracious revelations of the Spirit in the house of Cornelius and at Ephesus. Above all we ask or think have been the love and forgiveness of God, which defeated the brutal cruelties of Rome and gave sovereignty to the gentleness of Jesus Christ. Above all we ask or think has been the gracious efficiency of the Holy Spirit in Wales, Liverpool and Australia. God is "able to do exceeding abundantly above all we ask or think."

6. What God has wrought in human life achieves the highest possible manhood. It is a "power that worketh in us" "to do exceeding abundantly above all we ask or think." It is that mighty power which the Spirit "wrought

in Christ when He raised Him from the dead, and set Him at the right hand of God in heavenly places."

It brings the soul into a large place and fills it with "that mind which was also in Christ Jesus." By that mind we have the spirit of forgiveness, the divinest gift God ever breathed into the human breast. It is the rarest jewel of grace seen among men. What is the height and depth and length and breadth of a mind that can face ingratitude and injury, malice and undisguised enmity, treachery of trusted friendship and heartless faithlessness, and then pity and forgive! This is that largeness of mind which helpeth our infirmities;" that giveth us the victory which overcometh the world; that brings us into "fellowship with the Father and with His son Jesus Christ;" that by which we "know the love of Christ which passeth knowledge;" that testifies that "we are the children of God;" and that by which we are "filled unto all the fulness of God." It is an all-vitalizing power, quickening into the highest possible activity every faculty and susceptibility within us. In this power, our "light will go forth as brightness, and our salvation as a lamp that burneth."



The highest type of man is this, the one in whom the carnal and the animal mind is converted into spiritual mindedness; he in whom all his forces are spiritualized; he in whom all the energies of his manhood are brought up into agreement with the mind of Christ.

When God calls a man and He opens His heart to welcome Him, instantly every force in man changes relation. The lower lose control and become servants to the higher. The man takes his character from the higher; he lives in harmony with the laws of spiritual life; he is born of God.

Chemical compounds touched by vegetable affinity enter the vegetable kingdom; the vegetable touched by animal life enters the animal kingdom; the animal touched by reason is raised into the realm of mind; and rational life touched by the Spirit of God is brought into the kingdom of God. Here the soul is not subject to deterioration. It is established. The Spirit of God makes its organs eternally indestructible. The soul becomes impervious to the powers of dissolution. Science demonstrates "the persistence of force," and Christianity affirms that we are in God and God in us and

so we will remain eternally. "Our life is hid with Christ in God."

"What is man that Thou shouldst be mindful of him or visit him?" When Ignatius, the Bishop of Antioch, was cited before the Emperor Trajan, they demanded his name. He replied, "I am called Theopherus." Theopherus, one who carries God, he who gives hospitality to the Holy Spirit.

A Christian is a Theopherus, a house of God where Christ is a loving guest, and which the Holy Spirit has garnished and is keeping in order. God's honor dwells here. His heart is the seat of the divine government, whence God's law goes forth to enlighten the world.

Once a brilliant general, ornated with trappings and beguiled with vanity and ambition, asked a simple philosopher, "What can I do for you?" The thinker said, "Nothing, except step aside from my light." This story is being repeated to-day. The churchman with all the treasures of his college, with all the trappings of ritualism and all the pomp of ecclesiastical offices is asking the simple heart in communion with God, "What can I do for you?" And the reply comes quickly, "Nothing, except step aside from my light."

♦

Step aside, and let the radiance of the Spirit of Christ shine into my heart. Let the simplicity of Christ guide me. The Spirit of God works in him mightily and he becomes mighty through God.

7. What God has wrought in human life is the only power God uses to show forth the unsearchable riches of His grace. "The riches of God's glory," in the Gospel, are revealed "according to the power that worketh in us." God worketh in the believer, "To will and to do," and by that working, He is "able to do exceeding abundantly above all we ask or think."

Hearts prepared of God are the only hearts God will use. He uses His own tools. He puts His treasures in earthen vessels, "that the exceeding greatness of the power may be of God and not from ourselves." Moses was trained immediately under the influence of the Holy Spirit. God put His Spirit in Aaron and those who were to sanctify Aaron were of God, filled with the Spirit of wisdom. Even Bezalel who was to do cunning work in the tabernacle was "filled with the Spirit of God."

The spiritual builders in the kingdom of Christ are all the workmanship of God.

Isaac was a spiritual child, born out of due time. Jacob was consecrated before his birth. Samuel was a gift of God. The prophets exercised power only as they were moved by the Spirit. John the Baptist was born of the will of God, and Christ was begotten by the power of the Highest. "If any man be in Christ, he is a new creature," "the workmanship of God," "created in Christ Jesus," "kept by the power of God through faith unto salvation," and is raised with Christ "through the faith of the operation of God, who hath raised Christ from the dead."


God is all in all in spiritual enterprises. "Ye have not chosen Me but I have chosen you." We loved because God first loved us. No man can come to Christ except God draws him. No one can heal the broken-hearted except the Spirit be with him. "It is the Spirit that quickeneth." Our working ability is like that of Christ who "cast out demons by the Spirit of God." When the wonderful revival of Pentecost was in progress, Peter called attention to it as the direct, personal, gracious effect of the presence of God. He said, "This Jesus did God raise up, whereof we all are witnesses. Being therefore at the right hand of God exalted, and having received of the Father

the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." Pentecost, as is every other revival, was the demonstration of the Spirit and of His power. The apostles were but the agents of the Spirit and the witnesses of the glorification of Christ.

8. What God has wrought in human life is to display the glory of God. "Unto him" "that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

God is glorified through Jesus Christ. God is all and in all in "Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption:" "that no flesh should glory before God;" "that he that glorieth, let him glory in the Lord." God in Christ is the Light of the world, the Wisdom which reveals the hidden purpose of the Invisible. God in Christ pardons and justifies, and declares us righteous in His Beloved. God in Christ is our Purifier, and beautifies us with the beauty of holiness. God in Christ delivers us from all slavery, the dominion of all wicked passions and the snares of all temptations.

Here in Christ the glory of God shines




out in wisdom—the wisdom of bringing the greatest blessedness from the deepest misery—the wisdom of reconciling infinite justice and infinite mercy. The glory of God is exalted to the wonder of men and angels. Here is the glory of infinite and incomprehensible love.” “God so loved the world that He gave His only begotten son.” Here is the glory of God’s good will. “Who hath saved us and called us with an holy calling, not according to our works but according to His own purpose and grace given us in Christ Jesus before the world began.”

God is glorified by what Christ did. Christ made Himself an offering to God through the eternal Spirit. He has taken His own heart wounded, and broken and bleeding, and presented it as a sacrifice of love in our behalf. Are we not touched by the tenderness of His suffering? Do we not feel the infinite sympathies of His heart? Out of His own misery He heals us. Out of His own degradation and humility He lifts us into everlasting bounty and blessedness. Do we not require God for this? Is this not to the praise of His glorious grace? Is not the strength of our lives turned into gratitude and thanks unto God?

God is glorified in the giving of Christ. He gave Him as His own infinite, precious gift. He gave Him as one anointed to bear our sins. He gave Him to us in our likeness, dwelling among us; He gave Him to be with us as a fellow-sufferer, to be a man of sorrow and acquainted with grief, suffering in our infirmities; He gave Him under the curse of the law, condemned in our stead. He gave Him to us as peace-maker, that we might be the righteousness of God in Him. From the thoughts of this gift in our hearts, is the glory of God not rising like incense?

Does not Christ Jesus glorify God in His saints? As our interior and subjective life, does He not grow out to be glorified in our experience? His thoughts are the glow of our meditations. We grow around Him fashioned and formed and copy His image. Is there no glory in this that He should be the desire of the world and the ideal of the highest type of man? He is the portion of their souls. His word is their food; His name their dwelling place; His beauty their glorious ornament and purity and His excellences will be their everlasting enjoyment. They shall drink of the river of His pleasure for ever and ever. God will be glorified in the Church.



When the exaltation of the church shall have come, then will the glory of God be in and over it all. The light of God and His holiness will fill every Christian. God will be entire in every saint and every saint entire in God.

No more sin! No more conflict between knowledge and obedience! The pleasure of God will fill His light as heat fills sunbeams. The desire of the soul will reflect the will of God. The love and holiness of the Most High will overshadow the whole tabernacle of the redeemed. The fellowship of the church will be perfect. Love will unify all her affections. All shall be one in aim and desire. We shall love one another as we are loved of God. No more rivalries, no more angry disputations, no more envy and jealousy! Supreme felicity! At the right hand of God, pleasures for evermore! The church will crown Him. The church will adore Him. He will be glorified in her palaces.

God shall be glorified more and more, for ever and ever.

"That God which ever lives and loves,
One God, one law, one element,
And one far off, divine event,
To which the whole creation moves.

From lower to higher, from simple to complete,
This is the pathway of the eternal feet,
From earth to lichen, herb to flowering tree,
From cell to creeping worms, from man to what
 shall be,
This is the solemn lesson of all time,
This is the teaching of the divine sublime."

But in this eternal progress there will be ever intenser intercommunication of our lives with that of God. Christ "is made unto us a priest, not after the law of a carnal commandment, but after the power of an endless life." He has pledged to keep our personality intact; to supply all our wants, and for ever to communicate new truth. He will eternally sustain our wants. The soul raised from the dead and endowed with endless growth, the graces of God will gradually unfold to reveal more and more the fulness of God, to quicken and replenish our ever-budding eternities. Whatever dynamic forces the soul may possess, whatever capacities for growth, or potentials to be evolved in an endless development, Christ is to fill its powers. The boundlessness of Christ overlaps all our aspirations and yearnings. And as our new faculties to enjoy and appreciate expand, the glory of Jehovah will ever be commensurate. As the halo of the Deity will be an unfailing

source of light, His thoughts an endless Apocalypse out of His unfathomable purpose will flash new conceptions upon our opening spirits, and with them all ever a livelier and more unutterable glory.

What to-day is the longing of our hearts? Is it not that God would now work in us mightily; that His Word fertilize the roots of our thoughts; and that the church be abundantly fruitful in a spiritual harvest. Do we not long for the dawn of a new joy to shine in her face, the glory of the only begotten of the Father set her spirit aglowing, that men may be converted, and a nobler imitation of Christ in her conduct? Do we not long for clearer impressions of God in her character? Do we not long for the flame of Jehovah to suffuse her affections and singe the threads which bind her to Christless pleasures? Would we not press the church against the bleeding heart of Jesus Christ that she might be healed of her self-indulgence, and have new life by the virtues of the cross?

God's glory will come. What melodies will the morning bells of the resurrection peal out! Do we love Christ's coming? Do we hear His voice? Have we some of His secrets to coax our desires? Is there some Divine homesick-

ness in the soul because we live so far from Him? Do we look for the dawn? Have we great missionary desires?

"Now unto Him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Jesus Christ unto all generations for ever and ever. Amen."



